

THE
TEMPLE
SERVICE

As it stood in the dayes
of our

SAVIOVR,

Described by
JOHN LIGHTFOOT.

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CROOKS, at the Greene Dragon
in Pauls Church-yard.

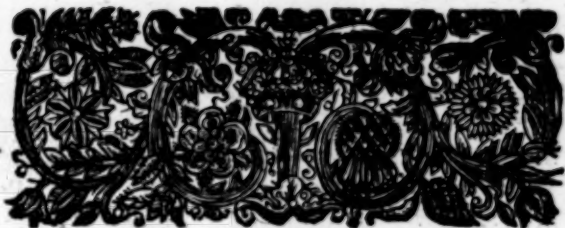
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A PROSPECT

Of The
TEMPLE SERVICE.

OR,
The Temple Service as it stood in the
dayes of Our SAVIOUR,
Described out of the Scriptures; and the
eminentest Antiquities of the *Jews*.

CHAP. I.

*Of the different holinesse of the severall parts of the
Temple.*

THE degrees of the Holinesse of places among the Jews, by their own reckoning were [a] these eleven.

1. *The land of Israel was more holy then other lands.* Not to mention the many appropriations, fixed to that land by them, which they will have no other land under heaven to partake of, [as [b] that the spirit of prophesie, [c] ordination, [d] appointing the new Moones, &c. should be no where else] these two or three peculiarities they observe by name, as proper only to that very soil and no other. That the Omer or first reaped sheaf and other

[a] *Kelin.*
[b] *per. 1. Maym. in Beth habbe- chirah. per. 1.*
[c] *R. Sol. in Yonah. 1.*
[d] *Maymon. in Sanhed. per. 4. Idem in Kiddush hbo- desh. per. 1. &*

B
first

first fruits that were to be offered, and the two loaves of shew-bread which were to stand continually before the Lord, might not be taken and made of the corn of any Countrey under heaven, but only of the corn that grew in the land of Israel.

2. *Walled Cities were more holy then the rest of the land* : For 1. Lepers were not suffered to be in them, but were turned out, 2 Kings 7. 2, 3. and this their turning out was called [e] שילוח *Shiloach*: and it may be possibly the fountain *Siloham* took its name from such a thing, it being without the City, a place whither such poor creatures were sent. 2. A dead body carried out of the walls, might not be brought in again : מסבבים נחוצה עך מה שירצו : they might carry it up and down in the City, as they thought good, but if it were once carried out of the gates it might not be brought in again. 3. A dead corps was not to be buried within the walls. *Luk* 7. 12. And none [f] אטוה. R. [saith [f] Rabbi *Nathan*] were buried within the walls of Jerusalem, but the Kings of the house of David, and the Prophets *Holdah*.

3. *Within Jerusalem was holier then within any other walled City*; for [g] there they might eat the Peace-offerings, the first fruits, and the second tithe, which they might not eat in any City else whatsoever : And there alone [while Jerusalem was theirs] did they eat the Passover.

4. *The mountain of the Temple was more holy then Jerusalem*, for זבים וזבות נדות ויולדות, Men or women that had issues or fluxes, and women that were unclean in their menstruis, and upon child-bearing, might not come in thither; yet such were in Jerusalem continually. And the reason of this their restraint was [h] because they made that unclean that either they sate or lay upon, yea even the place where they stood : which in this circumstance was a deeper defiling, then defiling by the dead, for a dead corps might [if there were occasion] be brought in thither, [as to save the dead body of an eminent person from violence, and as they give the example of *Moses* carrying the bones of *Joseph* with him, even within the camp of *Levi*,] but one of these unclean persons might not come in here.

5. *The חדר chel, or alley was holier then the mountain of the House*; for strangers and those that were defiled by the dead might not come

[e] *Maymen in*
biath Mikdash
per. 3.

[f] *Avot. R.*
Nathan. per. 34.

[g] *Rambam in*
Kelim per. 1.

[h] *Maymen.*
ubi supr.

come within it, which they might do into the other. By *strangers*, here, we are not to understand Profelytes that were circumcised and baptized, for they were as *Israelites* to all purposes; but *strangers*, were such, as were of other nations, that were not come to that conformity with the Jews in religion; were they *Profelytes of the gate*, or were they strangers in the most proper sense: For we shall observe hereafter, that even Gentiles unprofelyted, yea while they were yet Idolaters, might and did sometimes bring their offerings to the Temple, and so might come into *the mountain of the House*; and hence, that is ordinarily called among Christian writers, *The Court of the Gentiles*: But though they might come within *the mountain of the House*, yet might they not enter into the *chul* upon pain of death, which was signified to them by inscriptions upon pillars at the entrance into it, as is observed in its place.

And from hence rose that tumult against *Paul*, *Act.* 21. who being himself, and four others, attending upon their purification, in the court of the women, shaving their heads, and burning their hair in the *Nazarites* room, and doing what was to be done by those whose vow was out; an *hubbub* ariseth upon supposall that one of the four had been a Gentile, namely *Trophimus* an Ephesian, whom they had seen walking with *Paul* in the City, and indignity was taken at this, as if *Paul* had brought in a stranger within the *חיל chel*.

6. *The Court of the women was more holy then the חיל*, for *סבול יום Tibbul iom* might not come in thither, that is, who-soever was defiled with such an uncleanness, as required his washing, and his sun going down, before he was clean; though he had washed, yet if the sun were not set, he or she might not come in there.

7. *The Court of Israel was more holy then the Court of the women*, [i] *Id. ubi supra. Cy Kelim. per. 1.* [i] *for קדושרי כפורים they might not enter into it, that were,* [k] *Id. in Mechofere capparah per. 1.* [k] *There were four sorts of these, the Leper, a man that had had an issue: a woman that had been in ber separation, and she that had born a child:* [l] *As* [l] *Joseph. de bell. 9. cap. 14.* [m] *Tesaphera in Etackin* [m] *unlesse it were when they brought a sacrifice: but men* who [m] *per. 2.*

who were capable of going in at other times, yet might they not enter the Court in this condition, till their atonement made.

[n] Piste Te-
saph. ad Mid.

8. *The Court of the Priests was more holy then the Court of Israel*: for no Israelite might come in there but upon necessity: and that was in these three occasions [n], either for the laying of his hands upon the head of the sacrifice to be slain, or for staying of it, or for waving of some part of it being killed.

9. *Between the porch and the Altar was more holy then the lower part of the Court*: for even no Priest might come there that had a blemish, or bareheaded, that is, without his bonnet or without his vail: for they used the covering of their heads as one most solemn sight in their greatest devotions, as shall be shewed afterward.

10. *The Temple was more holy then that*: because none might go in thither, unlesse with washed hands and feet: which up and down the Court they might more tolerably do with both unwashed, if they did not meddle with some part of the service.

11. *The Oracle or within the vail was most holy of all*, because that none might go in thither, but only the High-priest, and that but one day in the year only.

Thus many risings and degrees of holinesse were in that land, and in these places; now, and many hundreds of yeers ago raked up in as many, and many more degrees of misery, defilement, and desolation. The blinded nation despising the life and marrow of those holy things, whereby these places received all their holinesse and honour; and so losing the things, places, and holinesse it self.

[o] R. Sol.
in Kelim. per. 1.
Maym. in Beth
habbech. per. 7.

The Jews doe parallel *Jerusalem* and the Temple, to the Camp of *Israel* in the wilderness and the Tabernacle, in these proportions. [o] *From the gates of Jerusalem to the mountain of the House, was as the camp of Israel. From the gate of the mountain of the House, to the gate of Nicanor, the camp of Levi: and from the gate of Nicanor inward, the camp of the divine glory.*

Sect. I. *How the unclean were kept from the Temple.*

VPon the observation of what persons were prohibited access to the Temple, lest they should defile it, two things methodically do come to hand to be considered thereupon, as referring to it; and those are, 1. What course was taken for the prohibiting of the unclean from coming there. And 2. What was the penalty of those that were in their uncleanness, yet would dare to come.

The former inquiry is not of so easy resolution as is the latter, and the reason is, because thousands of persons might come, that were not in a fit case to have come thither; and yet it was impossible, without immodesty and uncivility, unless it were by oath, to discover in what case they were. There were indeed Porters & guards at the gates, but thousands of unclean persons might pass them, and they never the wiser, unless they should have put the passengers to an oath, which I believe was never yet dreamed of by any writer that hath handled the Jews customs. Men in issues of blood or seed, and women in their ordinary or extraordinary fluxes, could neither be discerned by their face in what case they were, nor do we find that they were ever at all examined, much lesse sworn or searched. They might repel and keep back, indeed, what or whosoever carried with them visible defiling, as one that appeared to be a Leper, one that came with things about him that might not be brought into the temple: or they might keep back those that would go beyond their bounds: or they might have an eye to any that came suspiciously either to steal or to disturb the service: or they might check those that shewed any lightness at their coming in, or being entred: or they might direct those that were not well acquainted with the place what to do & how to behave themselves there: or they might admonish all that came, to take heed of coming there if they were unclean: But as for keeping out all that were in any uncleanness, and such as whereby the place might receive defilement, it was a thing so far impossible, that it is far from being imaginable. A man might have touched a dead corps, or might have touched a woman in her separation, or suffered gonorrhoea in the night, or twenty such like cases as these, and he cometh

to enter into the Temple, and no one in the world knew how the case was with him but himself, how should this man be possibly discovered or restrained, unless it were by the Spirit of Prophecie, or by giving him an oath, which power we never read the Porters to have had, nor is there any ground or colour to suppose such a thing.

The security of the place therefore from such pollutions lay more in the severity of the penalties that were sentenced against and inflicted upon those that were deprehended offenders in this kind, then it did in any possible care, or practically prevention they could use that they should not come there: And as the rigour and strictness of Laws, and execution upon offenders in other cases, is the surest prevention of such offences, the like was the way of caution and prevention here.

SECT. II. Penalties doomed upon unclean Persons found in the Temple. Death by the band of Heaven, and Cutting off.

FOUR sad and severe punishments [for punishments I cannot but call them all] were severally allotted, two in sentence or doom and two in execution, upon those that presumingly by their uncleanness, did violate the holiness of the place and service, some upon one degree of offending, and some upon another: And those were these,

מיתה ביד שמים Death by the band of Heaven.

כרת Cutting off.

מלקות Whipping.

מכות מררות The Rebels beating.

1. There is a penalty of which the Jews do speak exceeding often, due as they hold to divers sorts of offenders, and amongst other, to some of those that we are speaking of, namely such

[a] Vid. Elia. as being unclean, yet would for all that go into the Temple, and
Levit. in Tisbi in they do call it Death by the hand of Heaven [or by the hand of
שמים. God, [a] for they do very commonly called God Heaven. [b]

[b] Maymon. in An unclean person, [saith Maymony,] that serveth in the Sanctuary
Biatb. Nishdash. profaneth his service, and is guilty of Death by the Hand of Hea-
per. 4. ven, though he stay not there. And again [c] A Priest that serveth

and

and washeth not his hands and feet in the morning, hee is guilty of Death by the hand of Heaven. And again, [d] Men or women with [d] *ibid. per. 4.* fluxes, women in their separation and upon childbirth, or one unclean by a creeping thing or by a carcase, or the like, may not deal with the service, nor go into the Court: But if they do, they are liable to cutting off for their going in thither, and to Death by the hand of Heaven for their serving. And divers other instances and examples might be given in other delinquencies and offences, to which Death by the hand of Heaven is doomed as the proper punishment of them, but these may be sufficient to our present purpose.

2. There is likewise as frequent mention, if not more, among the Hebrew writers, of another doom or penalty upon divers offenders [and amongst others upon those of whom wee are speaking, who would go into the temple in their uncleanness, knowing how the case was with them] which they call כרת *kereth* or Cutting off: And the *Talmud* in the treatise *Kerubuth* which bears the name upon this very subject doth reckon up six and thirty offences to which, if wilfully committed, this penalty accrewed. It may not be amisse to give the matter at large in their own words, and that the rather because we have not only some occasion to look after them now, but shall have again also, when wee come to treat concerning sin-offerings, which was a part of their service, and which, as we shall see then and even in the words now before us, had somewhat to say to the matter of Cutting-off. Their words are these.

[e] There are six and thirty cuttings off in the Law: Hee that [e] *Kerubuth.* lieth with his mother, or his fathers wife, or his daughter in Law, or *per. 1.* with a male, or with a beast, or a woman lying with a beast: or a man lying with a woman and her daughter, or with another mans wife, or with his own sister, or his fathers sister, or his mothers sister, or his wifes sister, or his brothers wife, or his fathers brothers wife, or with a woman in her separation: or he that blasphemeth, or committeth Idolatry, or giveth his seed to Molech, or useth sorcery, or profaneth the Sabbath, or eateth holy things in his uncleanness, or that cometh into the Sanctuary he being unclean, or that eateth fat or blood, or what is left of the sacrifice, or any sacrificed thing not offered in season, or that killeth or offereth up a sacrifice out of the Court, or that eateth leaven at the Passover,

Passover, or that eateth ought on the day of Expiation, or doth any work on it: or that makes oile or incense like the holy, or that anoints with the holy oile: that delayeth the Passover or circumcision for which there are affirmative precepts: All these if done wilfully, are liable to cutting off: and if done ignorantly, then to the fixed sin-offering: and if it be unknown whether he did it or no, then to a suspensive trespass-offering: but only he that defiles the Sanctuary and its holy things, for he is bound to an ascending or descending offering.

Now that we may the better understand what Death by the hand of heaven, and Cutting off mean; we are first to take notice, that neither of them was any penalty inflicted by the hand or sentence of man, but both of them do import a lialleness to the wrath and vengeance of the Lord in their severall kinds. And the Jews do ever account Cutting off to be the higher and more eminent degree of divine vengeance: As to spare more evidences of this, which might be given copiously, this passage of *Maymonides* is sufficient, and it is remarkable, when he saith [f] *Is it possible for a Priest that serveth in his uncleanness, to stay so little in the Court* שלם יחזיב כרח חלה מיתה ביד שמים *As that he should be guilty of death by the hand of Heaven only, and not guilty of cutting off:* He had had those words but a little before which were cited even now. *An unclean person that serveth in the Sanctuary profaneth his service, and is guilty of death by the hand of Heaven, although he stay not there: and then he comes on, and is it possible, (saith he) that he should stay so little as to be guilty only of death by the hand of Heaven, and not to be guilty of cutting off?* apparently shewing that cutting off was the deeper degree and die of guilt and vengeance, although indeed they were both understood for vengeance by the hand of God, and divine indignation.

By Death by the hand of Heaven in their sense therefore is to be apprehended some such a sodain avengefull stroke, as the Lord shewed upon *Nadab*, and *Abihu*, or *Ananias* and *Saphira* to take them away. And this may the better be collected by two passages usuall in the Rabbines about this matter: First, in that they give up the offence of the Priests drinking wine before they went to serve. [which is held to have been the offence of *Nadab* and *Abihu*;] [g] to death by the hand of Heaven, which ar-

gues

[f] *Maym. in*
Biath. Mikdash.
*per. 4.

[g] *Id b. per. 1.*

gues that they mean such a kind of stroke as they two had. And secondly, in that wheresoever the Law enjoyneth Aaron and his sons, and the people about the affairs of the Sanctuary, *they shall or they shall not do thus or thus, lest they die*; they interpret this of death by the hand of heaven.

But what to understand by *Cutting off*, is not so readily agreed among them: [b] *Kimchi* alledgeth it, as the opinion of their [b] *Kimchi in* Doctors, *That Dying before fifty years old is death by cutting off.* *Esay. 38.*
 [Compare *Job. 8. 57.*] [i] *Rabbi Solomon* saith, *It is to die* [i] *R. Sol. in* childlesse, and to die before his time: *Baal Aruch* giveth this distinction between *Cutting off*, and *Death by the hand of heaven*, that [k] *Cutting off* is of himself and of his children, but *Death by the hand* [k] *Aruch. in* of heaven, is of himself, but not of his children. But mean it which of כרת. these you will, or all these together, or [which may have good probability to conceive] a liableness to cutting off from the life of the world to come; both this, and *Death by the Hand of Heaven*, were held by that nation, with whom the phrases were so much in use, to mean, not any censure or punishment inflicted by man, but an impending vengeance of God, and a continuall danger and possibility when indignation should seize upon him that was fallen under these gilts: *Anathema Adaram Atba*, one under a curse whensoever the Lord shall come to afflict it: as *John 3. 18, 36.*

Sect. III. Penalties inflicted upon unclean persons found in the Temple. Whipping and the Rebels beating.

IT was not a small awe, that this might work in the hearts of the people, towards their restraining from going into the Sanctuary in their uncleanness, to have this impressed and inculcared upon them, [as it was continually,] that such a venture did hazard them both body and soul, and brought them *ipso facto* into Gods dreadfull displeasure, and into undoubted danger of accrewing judgment.

But did they let the offender thus alone, that had offended, as if he was fallen under the guilt of death, by the Hand of Heaven, or under the guilt of cutting off, that they had no more to do with him, but leave him to the justice of God, and to judgment,

when it should fall upon him? Many a wretch would make sleight of this matter, and because sentence upon his evill work was not executed speedily, his heart would be fully set in him to do so again, as *Eccles.* 8. 11. Therefore they let not the Delinquent so escape, but as he had fallen under the wrath of God, so they also brought him under a penalty by the hand of man: And this penalty was twofold, either מלקות or מרות *whipping* by the appointment of the Judges, or *mawling* and beating by the people.

1. There was the penalty of מלקות *whipping* or scourging, upon the censure of the Judges, according to the law, *Dent.* 25. 2. Where he was to receive forty stripes: but their tradition brought it to forty save one, *2 Cor.* 11. 24. And the reason of this was, because they would make a hedge to the Law, and whereas that commands that they should not give to a Delinquent that was whipt, above forty stripes, lest their brother should seem vile unto them, they abated one of forty to make sure to keep within compass: The measure and manner of their whipping is largely described in the treatise *Maccot*, thus in their own words

[a] *Maccot*.
per. 3.

[a] *How many stripes do they give him? [saith the Mishnah there.] Why, forty lacking one: As it is said by a certain number, forty stripes; that is, a number near to forty: Rabbi Judah saith, he is beaten with full forty; and where hath he the odd one above thirty nine? Between his shoulders: They allot him not stripes, but so as they might be triplicated: They allot him to receive forty, he hath had some of them, and they say he is not able to bear forty, then he is quit: they allot him to receive eighteen, and as he is in whipping they say he is able to bear forty, yet he is quit. How do they whip him? His hands are tyed to two pillars or posts, and the Officer of the Court layes hold of his garments, and ripsar vout, it is no matter, hee pulls them down till hee have bared his breast. Now there was a stone lay behind him, upon which the Officer of the Court stood, with a whip of white-leather in his hand, platted some platt, and two lasher hanging by it; the handle was a hand breadth long, and the whip a hand breadth broad, and the end of it ran to his belly. A third part of his stripes he gave him before [on his belly,] two parts behind: And he beats him not standing nor sitting, but bowed down, as it is said, The Judge shall cause him to lie down; and he strikes him with one hand with all his might. And in the mean while, one standing*
by

by words or sayes these portions of Scripture: But if thou wilt not observe to do all the words of this Law, &c. Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, &c. Deut. 28. 58, 59. And therefore ye shall keep the words of this Covenant, &c. And hee concludes with, But he being full of compassion forgives iniquity, and destroyeth not, Psal. 78. 28.

This was the manner of their scourging; a very sharp penalty, thirteen lashes with a three-lash whip, which by that triplification, arose to forty save one, or if the number were allotted less, yet it was as many stripes as they conceived the party could bear.

2. There was the penalty of **מכות מדרות** *The Rebels beating*, the beating or the mawling by the people; which was a terrible rugged beating by all the people, without any sentence of the Judges passed upon him at all, and without any measure: As in divers cases, if a man were deprehended faulty in such or such an offence, the people made no more ado, but fell upon him pell mell, with fists, staves or stones, and mawled him unmeasurably, and very often to death: Rabbi Nathan describes it thus: [b] *The beating according to the Law is, of those that transgress*

[b] *Aruch in*

against negative precepts, and it is by measure, and for admonition, and

מרב.

with a three corded whip: But he that transgresseth against affirmative speeches, they beat him till his life depart, and not with a three-fold whip. And likewise, whosoever transgresseth against the words of the wise men, they beat him without number and measure, and they call it

מכות מדרות, *The Rebels beating, because he hath rebelled against the words of the Law, and against the words of the Scribes. The reason of this beating,*

[c] *Gloss in*
Maym. in Sabbath. per. 1.

[c] [saith another Jew] *is because he transgressed against a prohibition of theirs, in a thing which hath its foundation in the Law, and he is* **בן מדרות** *A Son of Rebellion: The frequent taking up of stones by the people to have stoned our Saviour, and that incursion upon him, Mat. 26. 67. and upon Stephen, Act. 7. 57, 58. for blasphemy as they would have it, and upon Paul, Act. 21. 31. for defiling the Temple as they supposed, were of this nature.*

Thus he that committed a transgression for which he became liable either to Death by the hand of Heaven, or to Cutting off, he did not escape barely with that liableness, but either he was to be

be whipt, or thus mawled, or in some cases was to suffer death by the sentence of the Judges: [d] *Every negative precept, [saith Maimonides] upon which they become liable to Death by the Hand of Heaven, they are beaten for it*: Much more where there is a liability to cutting off, which is the greater guilt. And the same author [e] reckons eighteen offences, that fell under liability to death by the Hand of Heaven, and for which the offenders were whipt: and twenty one that fell under liability to cutting off, and for which the offenders were also whipt, and were not put to death by the Judges.

Amongst those transgressions that deserved these penalties, going into the Sanctuary in uncleanness, fell under as many of them as any one offence whatsoever: It were too tedious to insist upon all particulars, let us take up these few, and guesse and conjecture of the rest by them: A Priest or any other that went into the Court being unclean, fell under the guilt of being cut off, and if they served there in their uncleanness, the Priest at the altar, and any other person in laying on of his hands on the sacrifice, or waving any part of it, they then became liable to death by the hand of Heaven. And such a Priest being apprehended thus faulty, [f] they never brought him before the Sanhedrin; [g] but the young men of the Priests, thrust him out of the Court, and dashed out his brains with the billets: And the like they did by the other persons; A Leper that entred into the mountain of the House was beaten with eighty stripes: He that was defiled by the dead, or unclean for a day, if he went into the Court of the women, he was to be beaten with the Rebels beating: And so was he that came in, having eaten or drunk any unclean thing, or after a seven daies uncleanness would go into the Court of Israel before his atonement was made. And he that brought in a vessell, or came in any clothes which one that was defiled by the dead had toucht, was to be whipt. And not to multiply particulars, whosoever came within the holy ground being unclean, and knowing of it, and yet would come in, hee incurred the guilt of cutting off *ipso facto*; and if hee were discovered, and the matter proved by witness, he was sure either to be whipt, or else to be mawled with the Rebels beating, the former alwaies most terrible, the latter deadly very oft. It is indeed

[d] *Maim. in Biath. Mikdash. per. 4.*

[e] *Id. in San. per. 19.*

[f] *Id. in Biath. Mikd. ubi supr.*
[g] *Talm. in Sabedr. per. 2.*

deed a common saying among the *Talmudist* writers; that for such or such offences *though a man be not whipt, yet is he beaten with the Rebels beating*, as if the latter were the gentler castigati-
on, they do not mean, that the *Rebells beating* was the les pe-
nalty, but they intend this, that though there be no express in
the Law, that appoints his whipping, yet the decrees of the
wise men which hee hath broken, appoint him to bee beaten :
[*h*] *Whosoever had incurred the guilt of being Cutt off, after hee is* [*h*] *Talm. in*
whipt is acquitted from that guilt : as it is said, Lest thy brother bee *Matthe. per. 2.*
wile in thine eyes : Behold, after he is whipt he is thy brother again : But
the beating with the Rebels stripes, very ordinarily cost the
life.

This then was the sure guard of the Temple, that kept it
from defilement and pollution : the dreadfull penalties that
were sure to light upon those that were discovered to bee un-
clean, and to know so much, and yet to have dared to enter
there : Nay he that knew not of his uncleanness, if he came in
there, was not so intirely excused by this his ignorance, but
that whensoever he came to know in what case hee was, he was
bound to bring an offering for this his sin, and so was he to do
in the other case [whose witting and wilful committing them,
deserved cutting off] if he did any of them unwillingly and
not knowing : Did he eat fat or blood, and not know what he
eat, or come into the Sanctuary in uncleanness, and not know
that he was unclean, or commit any of the other transgressions
mentioned, and not know that he transgressed, there was an of-
fering appointed to atone for him, which he was to bring as
soon as he came to know that he had misdōn: but he that know-
ingly and wilfully would run into those faults, there was no sa-
crifice to atone for him, but hee fell under the indignation of
God; and liableness to divine vengeance, and humane penalty,
and expectation when it would seiz upon him: And to this the
Apostle writing to the *Hebrews* who were very well acquainted
with these things, seemeth to allude in those words, *Heb. 10. 11.*
If we sin wilfully after wee have received the knowledg of the truth,
there is no more sacrifice for sin, but a certain fearfull looking for of
judgment and fiery indignation, &c. Heb. 10. 26, 27.

CHAP. II.

Of the severall ranks of Priests, and severall Officers
of the Temple.

THE distinction of the Priests that attended the Temple service, was into these severall ranks and degrees.

1. The High-priest, of whom there is so known, and common mention in the Scripture.

[a] Vid. Mayn.
in kele hammik-
dash. per. 4.

2. [a] The Sagan or second Priest, as Jer. 52, 24. where the Chaldee Paraphrast useth the word *Sagan*; and which word in this sense, is most ordinary in all Jewish writers; betokening the Vice-high-priest, or one next substitute to him.

3. There were two *Katholici* קהוליקין which were substitutes to the *Sagan*, as the *Sagan* was to the High-priest.

4. There were seven *Amarcalin* אמרכלין [the word is used by the Chaldee Paraphrasts exceeding often.]

[b] Talm. in
Shekalim
per. 5.

5. There [b] were three *Gizbarin* גזברין or *Treasurers*, these were in a manner under the *Amarcalin*.

6. The *חשמן ראש* chief Priest of every course that served interchangeably its week.

7. The *ראש בית אב* chief of any family that served in that course.

8. And lastly, there was *כהן הדיוט* An ordinary Priest, or one that was of none of these ranks, but an inferiour.

Now these degrees were one above another as they are named, the High-priest above the *Sagan*, the *Sagan* above the *Katholici*, the *Katholici* above the *Amarcalin*, the *Amarcalin* above the *Gizbarin*, the *Gizbarin* above the chief of any course, and the chief of the course above the head of any family.

These severall ranks [of the five first especially,] were as a constant and standing Councell, for the continuall regulating and ordering of the affairs of the Temple service, and attendance there.

These are those that are called the *Beth din* *Sabulcohanim*, The confessus or consistory of Priests: spoken of by the Talmud in the Treatise

Treatise Ketubboth in these words, **וְאִתָּהּ אִשְׁתּוֹ מִן־יִשְׂרָאֵל וְאִתָּהּ אִשְׁתּוֹ מִן־כֹּהֵנִי חַיִּי גִבּוֹרִית וְאִתָּהּ אִשְׁתּוֹ מִן־כֹּהֵנִי חַיִּי גִבּוֹרִית** . [c] *It is all one whether she be the widow of an Israelite, or the widow of a Priest, her contractive dowry is a Mamb.* The consistory of Priests demanded 400 Zuzims for a virgin: and the wise men did not contradict them: which may be confirmed by that passage of Maimonides; [d] *Maym. in mebofere Caparab. per. 1.* who relating how women after fluxes and child-bearing, brought money to buy turtles and pigeons and put it **בְּשׁוּפָר** into the Treasury, **אֵין בֵּית רִין שֶׁל כֹּהֲנִים עֵי מְרִי'וֹ מִשָּׁם**, עַר שִׁכְרוּ, &c. *saith that the consistory of Priests departed not thence till they had taken out all the money, and offered Turtles and Pigeons answerable to it.*

And these also we may well understand to be the **זְקֵנֵי כְהוֹנָה** [e] *Elders of the Priesthood*, to whom the High-priest was delivered by the Sanhedrin, that they might prepare him for the service of the day of Expiation, and these were the **בּוֹלְוֹטֵי** [e] *Idem. per. 1.* Counsellors of the Temple, of which wee have had occasion to speak elsewhere.

Besides these, there were [f] **מְמוֹנִין** or *Presidents* over fifteen severall companies, in so many severall employments. [f] *Vid. Shekalim. per. 6. Maymon. in Kele. Mikdash. per. 7.*

1. **מְמוֹנֵה עַל זְמַנִּים** *The Overseer concerning the times*: Hee or one of his Deputies, when it was now time to begin the service, cried aloud, *O ye Priests to your service; O ye Levites to your desks [to sing]* and *O ye Israelites to your stations*; and all of them upon his proclamation went to their severall duties.

2. **עַל נְעִילַת שְׁעֵהִים** *The Overseer for shutting of the doores*: by whose appointment they were opened and shut, & by whose appointment the trumpets sounded when they were opened: He was some one appointed by the *Amareulin* for this care; for they seven had the keeping and disposing of the keyes of the seven Court gates.

3. **עַל הַשּׂוֹמְרִים** *The Overseer of the Guards*. This was called **אִישׁ הַר הַנִּיחָה** [g] *The man of the mountain of the House*: He went about among the Levites guards every night walking as it the were round, and if hee found any one asleep he cudgelled him, and set fire on his coat. [g] *Mid. per. 1.*

4. על המשוורים. *The Overseer of the Singers.* He appointed who should be every dayes Songs-men, and blowers of the Trumpets.

5. על הצלצל. *The Overseer of the Cymball musick:* As the other appointed the voices, trumpets and strung instruments, so did this take care for the musick by the cymball, which was of another kind, as shall be shewed ere long.

6. על הפיסות. *The Overseer of the lots:* Who by lots every morning designed the Priests their severall services at the Altar.

7. על הק'נים. *The Overseer about birds:* He provided Turtles & pigeons ready, that those that needed them might have them for their money, and hee gave account of the money to the treasurers.

8. על החותמות. *The Overseer of the Seals.* These seals were such kind of things, as the tickets or stamps that Ministers have used to give to those they admitted to the Sacrament: [b] There were four kinds of these scales or tickets, and they had four severall words written or stamped on them: on one was עגל a *calfe*, on another זכר a *male*, on a third ג'ר' a *kid*, and on the fourth חוטא a *finer*.

[b] Shekalim.
per. 5.

Now the use of them was this: Any person that brought a sacrifice, to which he must have a drink-offering, went to this Overseer of the tickets: He looked what his sacrifice was, and so upon the sight of it, considered what drink-offering was assigned by the Law to such a sacrifice: Thereupon he gave him a seal or ticket, whose inscription was sutable to his sacrifice: as was it a ram? he gave him a ticket with זכר a *male*: was it a sin-offering? then the ticket חוטא a *finer*, and so of the others: And for the ticket he received from the man, as much money as his drink-offering would cost: with this ticket the man went to

9. על הנסכים. *The Overseer of the drink-offerings,* who took care to provide them ready, and delivered them out to every man according to his ticket, for by that he saw what nature his sacrifice was of, and what drink-offering it required, and so he suted them therewith accordingly: And at night this overseer of the drink-offerings, and the overseer of the seals, reckoned together what one had received and the other had given out.

10. **על חוולים** *The Overseer of the sick*: The attendance of the Priests at the Altars bare-footed, and thin-clothed, and their eating much flesh, which in those parts was not so very agreeable, made them subject to Colds, Colicks, and other diseases: therefore was a skilfull man appointed to look to such as were ill, and to give them Physick.

11. **על חמים** *The Overseer of the waters*. Who was to look and take care that wels, cisterns, and conduits should be digged and made, that the Temple and Jerusalem might never want water: and more especially that there might be no such want at the three festivalls, when all Israel was gathered thither together. [i] *Nicodemus* if he be the same with *Nicodemus* mentioned in the *Talmud*, seemeth to have been of this employment, for it relateth a strange story of him tending to such a purpose.

[i] *Avot. R. Nathan. per. 6. Taanith. fol. 19.*

12. The Overseer of the making of the shew-bread.


13. The Overseer of the making of the Incense.

14. The Overseer of the workmen that made the vails.

15. The Overseer for the providing of garments for the Priests.

CHAP. III.

Of the High-priesthood.

1.  HE High-priesthood, still descended to the first-born: for so was Eleazar to Aaron when Nadab and Abihu were dead; which [a] Rabbi Sol. [a] R. Sol. in 1 Chr. 24. pertinently observes upon those words, in 1 Chron. 24. 1. Nadab and Abihu died and had no Sons, therefore Eleazar and Ithamar executed the Priests office: For [saith he] if Nadab or Abihu, had left sons, they had had the High-priesthood before Eleazar or Ithamar. And so Jozedek and Ezra were the sons of Seraiah the High priest, but Jozedek, was the High-priest after him, and not Ezra, for Jozedek was the first born. And as the first born in the family of any tribe, was Priest before the Law was given [& accordingly doth the [b] Chaldees, on Gen. 49.

Gen. 49. 3. paraphrase the words of Jacob to this sense, Reuben thou art my first born, and to thee belonged three portions, the Birthright, the Priesthood and the Kingdom [so the first born in the chief family of Aaron, was High-priest lineally descended and by succession. And therefore [c] when Simon the just having two sons Shimei and Onias, would have put Shimei the eldest, by the High-priesthood, and put Onias the younger in, he could not do it but Shimei obtained his right, and Onias was put to flee into Egypt, where he built a sumptuous and a famous Temple.

And by this necessity of succession it came to pass that sometimes the High-priest proved to be but meanly qualified for such an office, as appears amongst other evidences, by that passage in [d] *Ioma per. 1.* [d] *Ioma* where it is related how against the Expiation day, some Elders were appointed to attend the High-priest, and they said to him, Sir High-priest read thou thy self, it may be thou hast forgotten, or it may be thou hast not learned: And a little after it is said, *Is he as a wife man bee expounded; if not, they expounded before him.* And to this purpose is that proverb, or proleme מְמוֹר חַי חָשׁוּב מִכֵּן עַם הָאָרֶץ.

[e] *A Scholar though bee be a bastard, is of more value then an unlearned High-priest.* This sheweth that the function was rather typicall then the person.

2. [f] The installing of the High-priest into his office was by the Sanhedrin, who anointed him, or when the oyl failed [as [f] *Id. in Kele Mikdash. per. 4.* there was none under the second Temple] cloathed him with the high-priestly garments: If he were anointed, hee was anointed dayly seven daies together; and if hee were not anointed [when the holy oyl was gone] he was cloathed with the eight garments of the Priesthood, daily seven dayes together, and he was called מְרוּבָּח בְּגָדִים, *The installed by the garments.*

The garments were these;

1. כְּתוֹנֶת עֹרֹת [g] *The coat:* [g] This he ware next his skin: it was made of fine linnen, wrought checker work, like Diaper, and therefore it is called כְּתוֹנֶת חֲשֵׁבֶק, *the checkered coat*, *Exod. 28. 4.* as Sauls coat of mail is called שָׁבַק, 2 Sam. 1. 9. such a coat as this had every one of the Priests in the service, without any difference: and such a one did the High-priest wear whilst he was an ordinary Priest, before he came to that dignity: * when these

linnen coats of the ordinary Priests were grown so old; that they

[c] *Iucasin fol. 15.*

[e] *Maym. in Talmud. Torah. per. 3.*

[f] *Id. in Kele Mikdash. per. 4.*

[g] *Id. ib. per. 8.*

* *Talm. Ierus in Succah. per. 5.*

they were past wearing, they ravelled them in pieces and made yarn of them for the lamps in the golden candlestick.

2. **כְּנָסִים** *Linnen breeches.* Exod. 28. 42. when it is said that the checkered coat was next the skin, it is to be understood from the loins upward, and thence clad were not the ordinary Priests there then with that thin diaper shirt, for so we may call it: but upon their thighs they had linnen breeches to cover their nakedness: which breeches or drawers when they were old, they ravelled them also to make wick-yarn for candles of light at the joyful festivity of drawing of water on the last and great day of the feast of Tabernacles; and so they did by their overworn girdles.

3. **אֶבֶד** *The girdle*; which was as a long linnen swaddle, which went many times about them, over their paps and downward; partly to keep them warm, and partly to strengthen their backs in the hard service to which they were sometime put. The High-priest and ordinary Priests had of these alike.

4. **מִעוֹל** *The coat of the Ephod.* This garb the ordinary Priests had not, but only the High-priest, and it was called *the coat of the Ephod*, because the Ephod did gird it to him: it had no sleeves as his checkered coat had, but it was made of two main peeces, the one whereof, hung before him, and the other behind him: the collar of this Ephod was like the collar of an habergion whole, and to be put over his head: and from the collar downward the peeces were parted, and his arms came out between them: At the lower end of either of these peeces, were thirty six little golden bells with clappers; and pomgranats of needlework, between every bell: seventy two bells in all. This coat was **אֶבֶד** as both [b] *Josephus*, and [i] *Philo* relate, and so render the word **הַלְכָה** of which [as *Maymonides* saith] it was all made, which *Philo* renders also *dies in purpureo* the colour of the air, or skie colour.

[b] *Joseph. Ant. lib. 3. cap. 8.*
[i] *Philo de Vita Mosi l. 3. p. apud me. 519.*

5. **אֶבֶד** *The Ephod.* The breadth of this was the breadth of his back from shoulder to shoulder, and it hung behind him, from his armholes to his feet, from it there came two peeces under his armholes, and met together and clasped over his paps; and this was called **אֶבֶד** *the curious girdle of the Ephod*, because both it and the Ephod were curiously wrought of fine twist and

gold. It had two shoulder-peeses also which went over the Priests shoulders, and were fastned to the Ephod behind, and to the girdle before: and so the Ephod hung low behind like a womans vail, and came but short before, like some workmens aprons hanging over their shoulders and coming down but to their breasts. Upon these shoulder peeces were two *Beryl* stones set in gold, in which the names of the twelve tribes were ingraven, six in one stone on the one shoulder, and six in the other: so equally divided for the letters, that there were 26. letters in either stone, and *Josephs* name was written *Jeboseph* to make the equality, and so he is called and written, *Psal.* 81. 6.

Upon these shoulder peeces there were two bosses of gold, neer to these stones, into which, two gold chains, which tyed the breast-plate to the Ephod, were so fastned, that breast-plate and Ephod might not be parted: and who so willingly parted them was to be whipt.

6. *וְהָיָה* The breast-plate. This was a rich peece of cloth of gold, an hand breadth square, double; set with twelve precious in four rowes, three in a row; these are called *Urim* and *Thummim*, *Exod.* 28. 30. which are eminently mentioned in scripture, and famous for the inquiring by *Urim* and *Thummim*, and Gods answering by them; the manner of which wee have discoursed elsewhere. [k] In the second Temple they made a breast-plate and *Urim* and *Thummim*, that is, set the stones in the breast-plate, but never inquired by them, because the spirit of Prophecie was then departed.

[k] *Maym. ubi*
supr. per. 10.

7. *וְהָיָה* The miter. So it is almost Englished in *Philos* Greek, when speaking of the High-priests garb, he saith among other things, [l] *ἐν τῇ λειτουργίᾳ οὗτος ὁ ἱερεὺς οὐκ ἐνδύεται στέφανον ἀλλὰ καὶ ἀνίσταται ἐπὶ τὸν ἱμᾶν* that in the service he never went without the miter. [m] This was called *mitre*. *Abonnet* [saith *Iosephus*] without a crown, which went not over all his head, but only a little above the middle of it: sitting upon his head as it were a Crown. It was made of linnen, and was a long kind of swaddler of a large breadth, which he wrapt oft about his head, and complicated it in and out: that the wrapping or warping of it up about his head was after the manner of the Turkish Tullibants: only it wanted a crown, but was open on the top, sitting on his brows after the manner of a garland.

[l] *Philo in lib.*
de profugis. pag.
apud me 364.

[m] *Ioseph.*
Ant. ubi, sup.

8. *For The golden plate, Exod. 28. 36. this was fastned on the front of the miter: and in it was ingraven Holiness to the Lord: [n] And between the miter and the plate he put and wore his frontall Phylacteries.* [n] *Maym. ubi sup. per. 10.*

Thus was the High-priest drest, exceeding rich and exceeding gorgeous: and his office eminent, and high in dignity; but the choicest eminency of it, was in what it typified and resembled, the great High-priest that was to come; the explication and application of which type & antitype is so abundantly set forth in the scripture, especially in the Epistle to the Hebrews, that it is needless to insist upon it: Let us only for conclusion take the testimony of one that was either a stranger or an enemy to the Gospel, and yet in this point and matter speaketh exceeding consonant and concurrent to it, and that is *Philo* the Jew whom we mentioned before, who speaking divers things concerning the High-priest concludes thus *Αἰσχυρὸν γὰρ τὸν ἀρχιερέα, ὃ καὶ ἄνευ ὧν ἀλλὰ λέγει θεοῦ εἶναι, πάλιν οὐ καὶ ἰουδαίου μόνου, ἀλλὰ καὶ ἀναστῆναι ἀδυνατῶν ἀμύνητον.* [o] *We say that the High priest meaneth not a man but the word of God: who was free from all sin, both voluntary and unvoluntary.* [o] *Philo ubi supra.* And if any one desire to see how allegorically hee applyeth the severall parcels of the High-priests garments to the severall parts of the world, Air, Earth, Water, Fire, &c.: hee may have him at large discoursing it, according to accustomed fluency, in his third book *de Vita Mosi* pag. apud me 519, 520, 521. where after he hath spent a great deal of time and words, and fancy to little profit, he at last comes on with this golden saying, worthy a thousand volumes of such stuffe as hee had produced before: *Αναγκαῖον ἔστι τὸν ἱερεῖον τῷ τῷ κατὰ φύσιν πατρὶ παρακάτω χυθῆναι τολιμωτάτω τῷ ἀρετῇ ὅτι οὐκ ἔστι τὸ ἀμύνητον ἀμαρτημάτων καὶ ἁμαρτίας ἀφαιρουμένον ἀγαθόν.* [p] *It was necessary that he setting up a Priest to the father of the world, should use his most absolutely perfect son for a Mediator or advocate both for the obtaining of pardon of sin, and supply of abundant good.* [p] *Id. p. 521.*

An High-priest once installed was High-priest for his life. [q] *Joseph. Ant. 3. 8. 3. οὐ γὰρ ἀλλοῦ γὰρ τίς ἀφαιρῶν τὴν τιμὴν ἀπὸ τοῦ παραλαβάν.* [q] *For none was deposed from this honour, when hee had once obtained it: that is, not by any legall deposition: but money and power at the last broke this priviledge, and the High-priests were frequently thrust*

in and thrust out by these, according as the one or the other prevailed, as the *Gemara* on the treatise *Ioma* maketh mention, and *Iosephus* in divers places giveth example.

[r] *Sanbedr.*
per. 2

[s] *Maym. in*
Biath. Mikdash
per. 4.

The High-priest in some things was nothing differenced from others of the people [r] *Hee might bee a witness in causes and might be witnessed against as well as any other. Hee might bee a Judge as well as any other, and he might be judged.* Nay כג שער עבירה שחיב עליה מלקות מלקים אותי בבר של עא כשאר מחוייבי וחור לגרולתי. [s] *If he committed an offence which by the Law deserved whipping, the great Sanbedrin whips him, and then hee was restored again to his dignity.* His shoe was pulled off for not raising seed to his brother [though by the Law hee might not do it, being not permitted to marry a widow,] and his wife so left, might pull off the shoe of the next kinsman: and severall other things might bee mentioned in which the High-priest in point of law or practice had no priviledge above other men, or difference from them, which are not materiall to insist upon, to our purpose.

But there were some things again in which hee was differenced from the rest of the people, and that not only in regard of the dignity of his function [in which hee was also distinguished from the rest of the Priests] but also in regard of some things in civill converse. As had he any of his that died, hee might not follow the corps to the grave, he might not rent his clothes for the dead: hee might not bee veiled if others were veiled, nor unvailed if they were unvailed, but still in a contrary garb to them; whilst others sate on the ground he sate on a seat; and divers particular differences which it would bee tedious to recite.

His difference from the rest of the Priests was especially in his superiority above them, in his anointing or cloathing with the rich garments, and in his service on the day of Expiation.

CHAP. IV.

*Of the Succession of the High-priests.*Sect. 1. *To the building of the Temple.*

HE Catalogue and succession of the High-priests, from the first institution of this Order, to the last times mentioned in the Old Testament, are thus given us in scripture.

1. *Aaron*, Lev. 8. 7. &c.
 2. *Eleazar*, Num. 20. 28.
 3. *Phinehas*, Num. 26. 13. *Judg.* 20. 28. He is tenaciously held by the Jews to be *Elias*.
 4. *Abisbon*,
 5. *Bukki*,
 6. *Uzzi*,
 7. *Zerabiah*,
 8. *Merajoth*, } *1 Chron.* 6. 5, 6.
- Here the High-priesthood changed from the line of *Eleazar* into the line of *Ithamar*.
9. *Eli* of *Ithamar*, *1 Sam.* 1. 9. & 2. 35, 36.
 10. *Phinehas*, *1 Sam.* 4.
 11. *Ahitub*, *1 Sam.* 14. 13. & 22. 20.
 12. *Abimelech* or *Abijah*, *ibid.*
 13. *Abiathar*, *1 Sam.* 22. 20. He was put out of the High-priesthood by *Solomon*, *1 King.* 2. 26.

In the time of these High-priests of the house of *Ithamar*, there were these successions in the line of *Eleazar*.

Amariah, *1 Chron.* 6. 7.

Ahitub, }
Zadok, } *2 Sam.* 8. 17.

Now where as it is said in the place cited last, that *Zadok* the son of *Ahitub*, and *Ahimelech* the son of *Abiathar* were Priests; it is to be understood as the like is in the *1 Sam.* 1. 3. of *Hophni* and *Phinehas*, that they were Priests unto the Lord, chief among the Priests, and chief overseers in the constant service and matters of the

the Sanctuary, but their father *Eli* was High-priest; so in the beginning of *David's* settlement in his Kingdome, *Abiathar* was chief Priest, and he was of the house of *Ishamar*; now the High-priest did not so much attend the ordinary and common service of the Sanctuary; therefore *Zadok* of *Eleazar* and *Abimelech* of *Ishamar*, were the chief in that service under him.

SECT. II. *The High-priests from the building of the Temple to the captivity.*

AS soon as *Solomon* was set upon the throne, hee put *Abiathar* from the High-priesthood; as a man guilty of treason in the conspiracy of *Adonijah*, and he put in *Zadok* in his room, and now *Eleazar's* line hath the High-priesthood again.

Zadok's son was *Abimaaz*, 2 *Sam.* 15. 36. his son *Azariah*, and his son *Iobanan*, 1 *Chron.* 6. 9. These six are omitted by *Ezra* in his reckoning up of the line of the High-priests, *Ezra* 7. and the reason of the omission we may guesse to bee, because from the time of *Amariah* the house of *Eli* began in the function, and till the time of *Azariah* the son of *Iobanan* the service in the Temple of *Solomon* did not begin.

The son of *Iobanan* was *Azariah*. He it was that executed the Priests office in the Temple which *Solomon* built in *Jerusalem*, 1 *Chron.* 6. 10. But the question is, What time it was when he executed this office, whether at the beginning of the temple service, when it was new built, or in aftertimes? The Jews doe very generally hold, that this *Azariah* was hee that withstood *Uzziah* when hee went into the Temple to burn incense, 2 *Chron.* 26. 17. 21. And because he stood so gallantly for the honour of the Priesthood against the King, that therefore it is said of him alone, that he executed the Priests Office in the Temple.

But *Kimchi* goes yet further, holding indeed that this was *Uzziah's* *Azariah*, but that hee was born in *Solomon's* time, and so he makes him to live at the least two hundred years, an age not usuall in those times. But by looking over the times of the High-priests that succeeded him to the captivity, it will bee apparent enough that this *Azariah* the son of *Iobanan*, was High-

High-priest in *Solomons* time, and was dead and rotten many a year before *Uzziah* was born.

This *Azariah* begat *Amariah*, as it is recorded, 1 *Chron.* 6. 11. Now this *Amariah* was High-priest in the days of *Iehoshaphat*, 2 *Chr.* 19. 11. *Amariah* begat *Abitub*, 1 *Chr.* 6. 11. this *Abitub* was *Iehojada*, 2 *Chr.* 23. 1. &c. and he is called *Abitub* the Ruler of the house of God, 1 *Chr.* 9. 11. *Neb.* 11. 11. because of his great power and sway in the crowning of *Iosh*, and in the work of Reformation.

Abitub begat *Zadok*, 1 *Chr.* 6. 12. this *Zadok* was father in law to King *Uzziah*, 2 *Chr.* 27. 1. Now *Zadok* was not *Abitubs* immediate son, but his grand-child, for *Zadok* was the son of *Merajoth* the son of *Abitub*, 2 *Chr.* 9. 11. which *Merajoth* may well be supposed to be *Zeebariah*, the son of *Iehojadab*, who was stoned in the Temple court, 2 *Chr.* 24. and named here *Merajoth*, in memoriall of that great rebellion of the people, against God, his Prophet, and his Temple, and omitted in the line of the Priests, 1 *Chr.* 6. because he was not used like an High-priest, his High-priesthood was not long, and he dyed as a Prophet.

Zadok begat *Shallum*, 1 *Chron.* 6. 12. or *Mesullam*, 1 *Chr.* 9. 11. one of those two it was, either the father or son, that opposed *Uzziah* when he would have offered incense, but I rather believe it was *Zadok* the Kings father in law, who in that story is called *Azariah* after the Kings name; either hee or *Shallum* is called *Urijah*, 2 *King.* 16. 10.

Shallum begat *Hilkiah*, 1 *Chr.* 16. 13. this *Hilkiah* found the Manuscript of *Moses* in the dayes of *Iosiah*, 2 *Chr.* 34. 14.

Hilkiah begat *Azariah*, 1 *Chr.* 6. 13. & 9. 11. *Ezra* 7. 1.

Azariah begat *Serajah*, 1 *Chr.* 6. 14. this *Serajah* begat *Iozadak* and *Ezra*, *Ezra* 7. 1. hee was slain by *Nebuchadnezzar* at the destruction of *Jerusalem*, 2 *King.* 25. 18.

Iozedek, the eldest son of *Serajah*, was captived into *Babel*, 1 *Chr.* 6. 15. and thence he never returned: and thus have wee the High-priests till the Captivity: And now if we look back upon these times that we have observed, it is no hard thing to conclude, that that *Azariah* which is said to have executed the Priests office in *Solomons* Temple, 1 *Chr.* 6. 10. did do it presently after the Temple was built, either at the very first service of it, or at

the restoring of the service upon *Solomon's* repentance after his Apostasie.

Sect. 3. *The High-priests under the second Temple.*

IT may not be amiss for the entrance into this discourse concerning the High-priests after the return out of the Captivity, till the ruine of the Temple, to produce a passage out of the *Jerusalem Talmud*, which speaketh something unto that occasion. In the first Temple [saith the *Gemara* in *Ioma*] the High-priests served, the son still succeeding the father, and they were eighteen in number: But in the second Temple, they got the High-priesthood for money, and some say they destroyed one another by witchcraft: so that some say that there were fourscore High-priests in that space, some fourscore and one, some fourscore and two, some fourscore and three, some fourscore and four, and some fourscore and five.

Not to insist upon examination of their number of eighteen before the Captivity [which falls something in with what was said before, though *R. Solomon* think it is to be read eight] it may be as a peece of Apology before hand, [if wee cannot exactly reckon up the persons after the Captivity, seeing the number by their owne confession is so very various and uncertain, as some to say thus differently one thing and some another.

1. **JOSHUA** the son of *Iozadak* [called also *Ioshua* after the *Syrian* pronuntiation] returned out of Captivity [where his father had died] with *Zerubbabel* and began and forwarded the building of the second Temple, and the settlement of the people. He was High-priest all the time of *Cyrus* and *Abasuerus* and some part of the time of *Darius*. The High-priesthood that was now grown poor and low, is restored and beautified to him in a vision, *Zechar.* 3. who as he bare the name, so he was a figure of the Lord *Jesus*.

2. **JOAKIM**, *Neb.* 12. 10.

3. **ELIASHIB**, *Neb.* 12. 10.

4. **JOJADA**, *Neb.* 12. 10. *Iosephus* calls him *Juda*.

5. **JONATHAN** or **JOHANAN**, *Neb.* 12. 11. 22. *Iosephus* calleth him *Iuanas* or *Iohn*, and relateth how hee slew his own brother *Isma* in the Temple, whom *Bagothes* the chief commander

for

Talm. Ieruf.
per. 1. in Ioma.

R. Sol. in 1 Chr.
6.

Ezra 2. 2.
Hag. 2. 2.

Hag. 1. 1. &c.

Ioseph. Antiq.
lib. 11. cap. 5.

Antiq. l. 11. c. 7.

Ioseph. Ant.
lib. 11. c. 7.

for *Artaxerxes* the younger, would have made High-priest: for which foul fact *Bagojes* broke into the Temple, and laid a tax of forty drachmes upon every lamb that was sacrificed in the daily sacrifice.

6. JADDUA, *Neb. 12. 11. 22.* He had a brother called *Manasses* which married *Sanballats* daughter, and for that was driven from the Priesthood, and went and occasioned the building of the Temple on mount *Gerizim*. This *Iaddua* met *Alexander* in the High-priests garments, when he marched in fury against *Id. ib. c. 8. Jerusalem*, and the very sight of him appeased him.

7. ONIAS the son of *Iaddua*.

Id. ib. prope finem

8. SIMON or SIMEON *the just*: There is exceeding famous mention of this man among the Hebrew writers, and of him they speak many eminent things: As that hee was the three and twentieth receiver of their traditions, that he burnt two red Cowes to make purifying ashes, that hee was the last of the 120. of *Ezra's* great Synagogue, that he took but one *Nazarites* offering all his time; that every day of Expiation an Angel went in with him into the most holy place and came out with him, only the last time he went in, the Angel went in with him, but came not out, whereupon hee knew hee should dye that year, and that when he dyed the fire on the altar slaked much, &c. and that he left behind him *Sbimeï* and *Onia*: he would have had *Onias* to have been High-priest, but his brother *Sbimeï* put him to flee to *Alexandria*, where hee built that famous Temple, &c.

Id. lib. 12. c. 2.

Idem ibid.

Iuchasin. fol. 1.

Id. fol. 13.

Some think this *Simeon the just* to have been the same with *Jaddua*, and to have been the son of *Joshua* or *Jesus* whom his brother *Jonathan* slew, but this matter wee will not dispute here.

9. ELEAZAR: he was *Simeons* brother. This *Ekazar* was he that sent the Lxx. Elders to *Ptolomy Philadelphus* to translate the Law into Greek.

Ioseph. Antiq.

lib. 12. c. 2.

10. MANASSES *Eleazars* uncle.

Id. ib. c. 3. 2.

11. ONIAS the son of *Simeon the just*, a covetous wretch, and that brought the displeasure of *Ptolomy Euergetes* against him by his covetize.

Id. ib. ad finem

12. SIMON the son of *Onias*.

Id. ib. c. 4. ad finem

13. ONIAS the son of *Simon*.

Id. ib. c. 6.

14. JESUS the brother of *Onias*, for *Onias* left a son behind him, but very young: this *Iesur* called himself *Iason*.

15. ONIAS the brother of *Iason* or *Iesur*, hee called himself *Micelaus*. This wretch quarelling with his brother *Iason*, calleth in *Antiochus Epiphanes*, and himselfe forsaketh his countreys Laws and Religion: and *Antiochus* coming in, destroyed all Laws and Religion, and brought in such trouble as *Israel* never had since they were a nation, untill that time, *Dan.* 12. 1. of which read, *Dan.* 11. 30, 31. 1 *Mac.* 1. 44, 45. &c.

Ioseph. Antiq.

l. 12. cap. 7.

Id. ib. c. 8.

1 *Mac.* 2. 1.

16. The desolation that *Antiochus* had brought upon Religion and the Temple, causeth *Mattathias* a Priest of the course of *Iosarib*, which was the first course of the four and twenty, he being now old, to stand up for the maintainance of Religion, and for the deliverance of his Countrey. The *Chaldee Paraphrast* calls him the High-priest, *Cant.* 6. 6.

Here began the name and renown of the *Asmonæan* family, of which there is so frequent and famous mention in all authors; The *Chaldee Paraphrast* applies that speech of *Hannab* to this family, in 1 *Sam.* 2. 4. *They that stumbled are girded with strength: Hannab*, saith he, *prophecyed of the Greeks Kingdome, when she saith, The bow of the mighty are broken: and of the Asmonæan family, which was weak, and for which signes and wonders were done, when she saith, They that stumbled are girded with strength.* And so doth the *Targum* on the *Canticles*, apply the seventh verse of the sixth Chapter of that book to the same house: *As a piece of a Pomegranate are thy Temples: The Kingdome* [saith it] *of the Asmonæan family was full of Judgments as a pomegranate, &c.*

Not to be inquisitive after the derivation of the word [which we find, in *Pf.* 68. 32. and which is generally interpreted by the Jews to signifie *great Dukes and Princes*] *Mattathias* not living long after his first appearing a champion for his distressed countrey, he left the charge of that war and expedition to his sons after him: amongst whom

Ioseph. Antiq.

l. 12. c. 9, 10. &c.

1 *Mac.* 3. 3. & 4.

&c.

17. JUDAS [surnamed *Maccabæus* from these four Acrostick letters in his ensign, מַכַּבִּי which meant מִלְחָמָה בְּאֵלִים, *Exod.* 15. 12. Lord who is like thee among the mighty] undertook the quarrel of his people, and of the Law, Religion, and

and Covenant, and did very victoriously; but at last was slain.

In these times when all things were in a combustion and confusion in the Land, and in Religion, one ALCIMUS bare the name of High-priest, being indeed of that line, but a man for mischief and impiety more like a Heathen then a High-priest of *Israel*, doing much evill whilst he lived, and comming at last to a most fearefull end.

18. JONATHAN succeedeth his brother *Judas* as chief Commander: he was made High-priest by *Alexander* the son of *Antiochus*; and confirmed therein by *Antiochus* the son of *Alexander*: doth many valiant acts, and at last is slain by *Trypho*.

19. SIMON his brother succeedeth him: valiant also and advantageous to his people like his brethren, but slain at last treacherously by his own son in law.

20. JOHN called also *Hyrcanus*, or *Hyrcanus Iustus*: He sacked *Samaris*, destroyed the Temple at *Gerizim*, slew many of the wife men at *Ierusalem*, was High-priest eighty yeers and turned *Sadducee*.

21. ARISTOBULUS his son: Hee first took upon him to be King.

22. ALEXANDER: He bare also the name of a King; made many Wars, and at last died of a quartane ague, which had held him three yeers.

23. HYRCANUS his son is made High-priest: but his mother *Alexandra* by the support of the *Pharisees* swayes the Kingdome.

24. ARISTOBULUS younger brother to *Hyrcanus*, after the death of their mother *Alexandra*, maketh War upon his brother, drives him from his Kingdome to a private life, and takes both Kingdom and High-priesthood upon himself: They both desire help and assistance from the *Romans*, *Scantus*, and *Pompey*; *Aristobulus* provoking *Pompey* by some dalliance causeth the sacking of *Ierusalem*, and the subjecting of the Jews to the *Romane* yoke, from under which they were never delivered. *Pompey* restoreth the High-priesthood to *Hyrcanus*, and carries *Aristobulus* and his son *Antigonus* prisoners to *Rome*, and his two daughters.

Ibid. c. 10.

25. ALEXANDER the son of *Aristobulus* escaped the hands of *Pompey*, when he captived his father and his brother to *Rome*: and he in *Judea* raised divers stirs and tumults, and affecting the Kingdom is twice suppressed by the *Roman Gabinius*.

Ib. c. 21. & 25.

26. ANTIGONUS, *Aristobulus* his other son escaping from *Rome* into *Judea*, first by the help of the King of *Tyrrus*, and after by the help of the *Parthians* busseleth for the High-priesthood and power, out of the hands of *Hyrcanus*: getteth *Hyrcanus* prisoner, causeth his ear to be cut off, and by that blemish or maim he maketh him incapable of the Priesthood: But as *Hyrcanus* lost his ears, so at last *Antigonus* lost his head, by the axe of *Antony* at *Antioch*: having been first crucified and whipt.

Lib. 15. c. 7.

Dion. Cas. l. 49.

Ios. l. 15. c. 2.

27. ANANELUS an inferiour Priest, sent for out of *Babylon*, is made High-priest by *Herod*. Here *Alexandra* the daughter of *Hyrcanus*, and wife of *Alexander* the son of *Aristobulus* tooke indignity, and so did *Mariam Herods* wife who was *Alexandra's* daughter, that an inferiour person should bee preferred to the High-priesthood, and *Aristobulus Mariams* brother and *Alexandra's* son be passed by: These womens shifts and importunities obtain the High-priesthood for *Aristobulus*, and the deposition of *Ananelus*.

Ibid. c. 2.

Ibid. c. 3.

28. ARISTOBULUS a young man of a rare beauty is made High-priest, being not much above fifteen yeers old: after a yeers injoyment of it or little more, hee is drowned by *Herods* policy, as he was swimming: And then *Ananelus* becomes High-priest again.

Ibid. c. 12.

29. JESUS the son of *Favens*: him *Herod* removed again.

Ibid.

30. SIMON the son of *Boethus*: he was but a Priest before: But *Herod* marrying his daughter, a woman of a rare beauty, he made him High-priest.

31. MATTHIAS the son of *Theophylus*: *Herod* deposed his father in law *Simon* from the High-priesthood, because hee thought both he, and his daughter [*Herods* wife] were privy to the counsell of his son *Antipater*.

Lib. 17. c. 6.

Ibid. c. 8.

32. JOZARUS the son of *Simon*, *Herods* brother in law; *Matthias* being deposed by *Herod*.

Ibid. c. 15.

33. ELEAZAR made High-priest by King *Archelaw*, *Jozarus* being deposed,

34. JESUS

34. JESUS the son of *Sie* shoulders *Elezazar* out. *Ibid.*
35. JOZARUS again: He was now in the place when *Judea* *Lib. 18. c. 1.* was taxed under *Cyrenius*, *Luk. 2.* [at the birth of Christ] and when the people were ready to rebell rather then be taxed, hee overcame them with perswasions.
36. ANANUS upon the removall of *Iozarus*, made High- *Ibid. c. 3.* priest by *Cyrenius*.
37. ISMAEL promoted by *Valerius Gratus*, upon *Ananus* his removall.
38. ELEAZAR the son of *Ananus* promoted by the same *Ibid.* *Gratus* upon *Ismaels* removall: he injoyed the High-priesthood but one year.
39. SIMON the son of *Kamith*, advanced by the same *Gratus*. The *Ierusalem Talmud* calls him *קמית בן* and relates this story of him, that on the Eve of the day of Expiation, he went out to speak with the King, and some spirit fell upon his garments and defiled him, therefore *Judah* his brother went in on the day of Expiation, and served in his stead: and so their Mother *Kamith* saw two of her sons High-priests in one day. She had seven sons and they all served in the High-priesthood; hence came up this proverb, *כל קמח קמח סולת* *קמח קמח סולת* All meal is meal, but *Kamiths* meal is fine flour. in *Ioma per. 1.*
40. CAIAPHAS, who was also called *Ioseph*: He was *Gratus* *Ibid.* his creature too; and all these changes were made by *Gratus* in eleven years: and now are wee come up to the time of our Saviours death, and to a wretch that had not a small hand in it. *Annas* or *Ananus* who had been High priest four changes before him, is said to be High priest with him, *Luke 2.*
41. JONATHAN the son of *Ananus* made High-priest by *Ibid. c. 6.* *Vitellius* in the room of *Cajaphas*, whom he removed.
42. THEOPHILUS the brother of *Ionaiban*, upon the remo- *Ibid. c. 7.* vall of *Ionaiban* by the same *Vitellius* is made High-priest.
43. SIMON called also *Kamiberas* made High-priest by *Herod* *Lib. 19. c. 9.* *Agrippa*, *Theophilus* being removed: this was he whose daughter *Herod* married, and who was removed from the High priest-hood so many changes agoe.
44. JONATHAN the son of *Ananus* restored by *Agrippa* again: but he desires that his brother *Matthias* might be put in *Ibid. c. 6.* the

the place as a fitter man then himself: which was a wonder in the great ambition for the High-priesthood which commonly was afoot.

45. MATTHIAS put in the room of *Jonathan*.

Ib. cap. 7.

46. ALIONEUS or *Elioenai* placed by *Agrippa* in the room of removed *Matthias*.

Lib. 20. cap. 1.

47. JOSEPHUS the son of *Kamei*: promoted by *Herod* King of *Chalcis*.

Ibid. c. 6.

48. JONATHAN slain by an *Assassin* by the contrivall of the Governour *Felix*.

Ibid.

49. ISMAEL the son of *Fabi*.

Ibid.

50. JOSEPH the son of *Simon*.

Ibid. c. 8.

51. ANANUS the son of *Ananus* mentioned before. This man was a *Sadducee*: He put to death *James* the brother of our Lord; he is called *Ananias* a whited wall; one whom *Paul* will not own for High-priest, *Act. 23. 3. 5.*

Ibid.

52. JESVS put in by *Agrippa* King of *Chalcis* in the room of *Ananus*: this *Jesus* was the son of one *Gamaliel*.

Ibid.

53. MATTHIAS the son of *Theophylus*. And here began the Warres of the Jews, which at last were their destruction.

In which time, the confusion of the times did breed such confusion and jumbling about the High-priesthood, in choosing and counterchoosing, and putting in and out according to the pleasure of this or that faction that prevailed, that it would be but confused work to go about to give a Catalogue or account of them; therefore having led the row of the High-priests thus far, as til all order both in Church and State were perished, and the dignity and respect of that Order was utterly lost, wee will supersede with this number that hath been related, and pass on to the other ranks of Priests that are before us.

CHAP. V.

The Sagan, Katholikin, Immarcalin, and Gizbarin.

SECT. I. SAGAN.



HE word *Sagan* is rare in the scripture, but both the name and the dignity is very commonly known and used in the Hebrew writers. It is undoubted that he was next to the High-priest, or Vicegerent to him, but under what notion he came into this

deputation is disputable, and [a] *Abraham Zacchab* doth purposely dispute it. One conjecture about this matter is from that tradition mentioned in *Joma*. That against the day of Expiation, when the High-priest was to go into the most holy place:

מתקנין לו כהן אחר החתיו. שמה יארע בו פסול.

[b] They appointed another Priest in his stead, who might supply the solemn work of that day, if any uncleanness did befall the High-priest himself: And R. Judah also saith, they appointed him another wife lest his own wife should have dyed, because he was enjoined to atone for himself and for his house, that is, for his wife: Now it is conceived by some, that this Priest that was appointed as a reserve, if any thing had befallen the High-priest, to make him unfit for that work, was called the *Sagan*. [c] *Iosephus* giveth one example,

when the work of the day of Expiation was carried on by such a substitute; but this opinion maketh the *Sagan* usefull but for one week in the year, whereas it appeareth by the Jewish records that he was in a continuall office all the year thorough. Some therefore again conjecture, that the *Sagan* was to be hee that was to be next High-priest, and in his *Sagan*-ship was as a Candidate for that office. [d] So R. *Solomon* calleth *Eleazar*

the son of *Aaron* the *Sagan*: And [e] the *Jerusalem Talmud* observes that none was High-priest unless hee had been *Sagan* first; but there are two arguments that oppose this opinion; the first is, because the High-priests, after the time of *Herod* especially, were so made at the arbitrary disposal of the Governour; that it is not imaginable that they ever regarded whether hee had been

[a] *Iuchasin* fol. 57.

[b] *Toma per. 1.* ab initio.

[c] *Ioseph. Ant.* lib. 17. cap. 8.

[d] R. *Sol.* in Num. 19.

[e] *Arueb. in Sagan.* & *Iuchasin* sup.

Sagan before or no. And another is, because in all the Old Testament where the succession of the High-priesthood was fair and legall, and it was still known who should be High-priest next, yet there is never mention of the word or of the thing *Sagan*; but only in 2 *King*. 25. 18. and *Jer*. 52. 24. where is mention of *Zephaniab the second Priest*, and the *Chaldee Paraphrast* calls him *Sagan*: Now unless he were son to *Serajsh*, which I know not who ever held, he was in no possibility of the High priesthood, had the Temple escaped the *Baylonian* fire and desolation.

For the discovering therefore what the *Sagan* was, and under what notion he came into his office, it is observable that hee is most commonly called סגן הכהנים *The Sagan of the Priests*: So the *Chaldee* in the two places cited, titleth *Zephaniab*. So the *Talmud* in two places in the treatise *Shekalim* speaketh of [f] Ananias the *Sagan of the Priests*: and in divers places both in the *Talmud* and in other *Hebrew* writers, the phrase is used in this conjuncture סגן הכהנים *The Sagan of the Priests*. By the which it seemeth his office had relation as much, if not more, to Priests below him, as to the High-priest above him: and I know not what fitter conception to have of him then this: that hee was as the High-priests Substitute, in his absence to oversee, or in his presence to assist in the oversight of the affairs of the Temple, and the service of the Priests. For although it is true, that in some particulars his attendance did especially respect the High-

[f] *Talm. Ierusalem. per. 3.*

[g] *Maim. in Kele Mik. per. 4.*

priests person, as in three reckoned by [g] the *Talmud of Jerusalem*, yet did his office also relate to the Priests below him, and so saith *Maimonides* סגן כל הכהנים [h] *That all the Priests were under the disposall or command of the Sagan.*

For the High-priest having the chief charge and care of the holy things, and that burden and incumbency being of so great a weight, he was forced to get an assistant to help him to bear the burden, [nay sometime the silliness and weakness of the High-priest did add to this necessity] and to this his assistant had the inferior Priests a respect and observance as to the High-priest himself. This was called [i] especially the *Admonish* or *President* aboveal the fifteen that have been named, because upon him lay the great charge of the looking to the service, as the High-priests Deputy; and of this *President* wee shall have occasion

[i] *Id. ibid.*

sion to make somewhat frequent mention when wee come to speak of the service.

In such a sense it was observed before, that *Zadok* and *Abimelech* are said to be Priests in the dayes of *Abiathar* the High-priest, he the chief, and they in the chief care and charge and oversight under him: And whether *Annas* and *Cajaphas* may not be said to be High-priests together in this sense, *Luk. 3. 2.* namely *Cajaphas* High-priest, and *Annas* his *Sagan* [the *Hananiah* the *Sagan* of the Priests mentioned out of the *Talmud* before] be it referred to the learned to determine: I was ^{*} once of another mind I confess, and supposed *Annas* to bee called High-priest, because a Priest and head of the *Sanhedrin*, in which I was too credulous to *Baronius* a man far better skilled in Christian Antiquity then in Jewish; but now I find that never any such man was head of the *Sanhedrin* at all; and therefore I am now swayed to beleieve that *Annas* is called High-priest, as indeed having been so once, but now deposed, and now the *Sagan* under *Cajaphas*.

* In Harm. of
Evang. at the
notes on
Luk. 32.

Sect. 2. Katholikin.

Either *Maymony* himselfe, or his Transcriber, hath put a twofold reading upon this word: For in his [a] *Jad Hazakab* he reads it קתיוקולין *Kathiolin* but in his [b] comment upon the *Talmud* text he reads it קתולוקין *Kathilokin*; and with the latter the [c] *Jerusalem Talmud*, and other Jews agree something neerer, and utter it קתולוקין *Katholikin* *Catholici*: The Gloss interprets it, מַמְנַחַּה עַל אוֹצְרוֹת, *The Presidents or chief Overseers of the treasures*: And so might the use of the word be shewed in other Authors, sometime to signifie chief treasurers, and sometime to signifie chief favorites or officers. [d] *Rabbi Tanchuma* compares *Moses* and *Aaron* in reference to God, to two *Kathlikin* [for so he writes it קתליקין] in reference to a King: For speaking of Gods commanding *Moses* and *Aaron* to go up into mount *Hor* & *Nebo* and there to die, he utters this parable: *To what is this matter like? It is like to a King that had two Katholici, who did nothing without the will of the King: one of them had some difference with the King, and the King had need of him; the King saith, although this*

[a] *Kele Mikd.*
per. 4.
[b] Gloss. in
Talm. Shekal.
per. 5.
[c] *Ibid.* in
Gemara.

[d] *Metammedes*
nu. fol. 83. col. 1.

man is in my power, yet will I not differ with him but he shall know it: So also the holy blessed God saith, these two righteous men never did any thing but according to my mind, and now I will take them away, yet I will let them know it, &c. In this comparison hee takes Katholikin to be chief favourites or officers, without designing any peculiar office that they were in; [e] but other of the Hebrew writers assign them to the treasuries; as Bamid bar Rabba that saith, Korah was Katholicus to the King of Egypt, and had the keys of his treasures: nay the same Tanchumab in another parable putteth that sense upon the word also, for hee saith, [f] It is like unto a King that made his friend his Katholicus, and set him over his treasures: Katholiciani in the terms of the law, of old, signified Rationum Praefecti, the Overseers of Accounts, as is observed by the most learned Buxtorfius.

We need not to be curious in determining these men to a peculiar office, they were two men that were in the highest office and employment about the Temple, and but only two men above them, The High-priest and the Sagan: and whereas there were three common treasurers of the temple stock, [as we shall see by and by] these two were Head-treasurers and overseers over them; much like the constitution of the Presidents in the Persian State, where 120 Princes were set over the 120 Provinces, and three Presidents were set over all these to take account of them, Dan. 6. 1, 2. Maymony gives this short character of these Katholikin; That מִסְנֵי קְתִיקוּלִין לְחִיוֹח נִכְלֵן כְּמוֹ חֲסֹנָן לֵכֵן [g] They appointed the Kathicolin or Katholikin, to be to the Sagan, as the Sagan was to the High priest: substitutes and assistants, and next in place and in honour. The business of the Temple consisted especially in these two things, its service, and the disposall of its treasury or stock that came by oblations or otherwise: Now as there were inferiour Priests that performed the dayly service, and as there were inferiour treasurers or receivers that received the offerings, and whatsoever was brought in into the common stock, so these four men especially, the High-priest, Sagan and the two Katholikin, were overseers both of the one and the other: that the treasury might be disposed fidei for the Temple service, and that the service might be performed as was fitting.

[e] Vid. Baxt.
lexic. Talm. in
voce.

[f] Aruch. in
voce.

[g] Maym. in
Kele Mikd.
p. 14.

Sect. 3. Immarcalin אמרכלין.]

VVItch these may we joyn the seven Immarcalin [for that was their number [a] and they might not bee lesse] men whose peculiar office is as hard to find out, as was theirs before: but only that it is agreed upon, that they carried the keyes of the seven gates of the Court, and one could not open them without the rest: [b] some add, that there were seven rooms at the seven gates, for the laying up of the holy vessels, and holy vestment, and these seven men kept the keys of them, and looked to their disposall. [a] Talm. in Shek. per. 5. Maym. ubi sup. [b] Vid. Toseph. ad Shekalim cap. 5. Or R. Sol. in 2 King. 12.

The Chaldee Paraphrase upon the law, [that goeth under the name of Jonathan] useth this word אמרכלין in Num. 1. and Num. 7. 11. for the Princes or chief heads of the twelve tribes that stood with Moses to number the people, and that offered their gifts at the dedication of the Altar, and in Levit. 4. 15. he useth for the Elders of the tribes who laid their hands on the head of the sin-offering of the Congregation: And so whosoever was the Targumist on the Canticles, he useth it in Cant. 4. 3. for a Prince or potentate that was neer the King: for that verse [Thy lips are like a thred of scarlet, and thy speech is comely: thy Temples are like a piece of a pomegranat within thy locks,] he glosseth thus, [c] The lips of the High-priest were earnest in prayer on the day of Expiation before the Lord, and their fullness turned the sins of Israel which were like a scarlet thred, and made them white as pure wool. And the King which was head over them was full of judgment, like a Pomegranat ואמרכלין מן ארכונקנר, Besides the Nobles and rulers which were righteous, and there was no evil in them. [c] Targ. in Cant. 4. 3.

And likewise in other places in the Chaldee Paraphrasts, the word is sometimes used to signifie only dignity and high place: but sometime again to denote a function and office; and so the Chaldee of Jonathan upon the Prophets, renders, the Priests the keepers of the dore, in 2 King. 12. 10. כהניא אמרכליא The Priests, the Amarcalin; whereupon David Kimchi giveth this Comment, כהן שומר [d] The keepers of the thre- [d] Kimch in fhold, maanch, the keepers of the vessels of the house: For כהן is a general name for the vessels of the service: And Jonathan interprets it Amarcalin; now these were chief treasurers, which had others under them:

them: And so Onkeles renders that passage, Eleazar the son of Aaron shall be chiefe over the chief of the Levites, Num. 3. 32: **אֶרְכֹּלָא דְמִנְנָא**, The Amarcal appointed over the chief of the Levites.

It is not much materiall to look after the various writing and reading of this word; how sometimes it is written *Marcol* [and that especially by the *Jerusalem Talmud*, which useth now and then to take away the first **א** Aleph in certain words, [and so it constantly reads *Lazar* for *Eliazar*] and according to this reading *Arnob* doth Etymologize it to mean **מָר עַל כָּל** Lord over all] sometimes *Amarcol*, sometimes *Immarcol* or *Immarcall*, which by the *Gemara* of the *Talmud* is rendered, *An appointer of all things*, or one by whose appointment the affairs of the Temple were managed; it is the office of the men wee are looking after, which the writing or notation of the word little helps us in.

It is agreed on all hands that their number was seven, and that they carried seven keyes, according to the seven gates of the Court: But here ariseth a question, were these seven *Amarcalin* perpetuall officers, or did they change every week, as the courses of the Priests changed? These severall arguments might be used for the severall assertion of either part: if they were not perpetuall officers, why are they reckoned as perpetuall? for in the changing courses the *Head of the Course* is reckoned as chiefest, and these are reckoned two steps above him: and if they were perpetuall officers, and the unlockers and lockers of the Court-gates continually, what shall we answer to that passage in the treatise *Midrash* [e] which saith, that the keyes of the gates were in the keeping of the seniors of the house of their fathers in the changed courses?

[e] *Mid. p. r. 1.*

Therefore for a temper between these two wee are to apprehend that these seven *Amarcalin*, were perpetuall in their office, as well as were the High-priest, *Sagan* and *Katbolikin*, and that the keys of the Court were at their disposal; but that they committed the opening and shutting of the dores of the Court to Deputies, namely to some of the seniors of every course as it came in; and that they had not only these keyes at their disposal, but also the keys of the Temple wardrobes, and of the rooms of
the

the severall vessels, and were Overseers about them, and disposed of them for the use of the Temple.

SECT. 4. *Gizbarin* גִּזְבָּרִין.

IT was a fixed tradition מִן פִּי שְׁלֹשָׁה גִּזְבָּרִין [a] That the Gizbarin were not to be lesse then three, and they were as substitutes to the Immarcalin.

[a] *Maym. in Kele Mikdash. per. 4.*

The word גִּזְבָּר is used in the Hebrew text, Ezra 1, 8, and in the Chaldee text, Ezra 7. 21. in both which places our English hath rendred it *Treasurers*: the scope and sense of the former place doth evidently enough justifie the translation; for, speaking of Cyrus, his restoring the vessels of the Temple, to the Temple again; he saith, *He brought them forth by the hand of Mithredath the Gizbar*: which the Lxx. hath rendred *Gazbarenus*, as if it were some proper name, or a name Patronymick: bus the very place sheweth that it meaneth that he was the man that kept these vessels, or was Treasurer of them: and so Kimchi expounds it, [b] *He was overseer and treasurer*. In the latter place cited, the Lxx. renders it *Treasurers*, not *treasurers* but *treasuries*, but the sense of the place sheweth that it meaneth the Kings officers and receivers, and so Rabbi Solomon glosseth it, מקבלי מסים, [c] *The receivers of his tributes*.

[b] *Kimchi in Michol. in voce.*

[c] *R. Sol. in Ezra 7.*

Now as for these officers of the Temple that we are speaking of, which were called *Gizbarin*, *Maymony* in the place cited a little before, gives them this character, [d] *That they were they that demanded at the halloved things, and redeemed what was to be redeemed*: which in his gloss upon the Talmud treatise, *Shekalim* he speaketh more at large, and saith, [e] *that the Gizbarin were those that were appointed over the holy stock, and all consecrate things: And they redeemed ev.ry sanctified thing*, [f] *הקדשות* Levit. 27. 14. &c. And every devoted thing [g] *חרם*, Num. 18. 14. And every estimated person or thing, [h] *ערבום*, Lev. 27. 2. &c. And the second titb.

[d] *Maym. ubi sup.*

[e] *Id. in Glos. in Shek per. 5.*

And the Talmudist text it selfe in that treatise *Shekalim* [f] speaketh of the *Gizbarin*, receiving the half-shekel poll money: and of the *Gizbarin* opening the treasury of the dedicate vessels. And in the treatise *Megnilab* [g] it speaketh of the *Gizbarin* receiving wood, &c. So that these men that we have in discourse, were the first receivers and treasurers of all things due or dedicate

[f] *Talm. in Shek. per. 11. & per. 5.*

[g] *Talm. in Megnilab. per. 3. Aruch. in גִּזְבָּר.*

cate to the Temple treasury, as the half shekel money of every Israelite, the vessels that were offered to the service, things that were vowed or devoted, and the thing vowed or devoted, that was to be redeemed with money; these were they that stated the rate of the redemption, and received the money; now these were but as sub-collectors and sub-treasurers, for what they received they were accountable for to the seven *Immarcalin*, and both these and the *Immarcalin*, to the *Katholikim*: and all under the oversight of the High-priest and *Sagan*.

And this was properly the *Beth Din* or Consistory of the Priests, of which we spake before, which translated the business of the Sanctuary; not sentencing nor inflicting any penalties, or mulcts, corporall or pecuniary, upon their brethren or any other; but they were *בולוֹטִים*, *The Counsellors* for the Temple, that took care of the dues, stock, treasury, vessels, vestments, repair and service of the Temple, and of ordering of all things tending to these ends: and these were they, that kept their sitting to consult of these things in the chamber of *Parbedrin* or *Palbedrin* of which we have spoken in the survey of that piece of building: And these in the honestest times were called *Βουλευται Counsellors*, because they consulted and contrived really for the good of the Temple, but when they grew corrupt and minded their own ends, they were called but *Parbedroi* or *sitters*: *Joseph of Arimathea* is said to be *Βουλευτης τιμωτος*, an honourable Counsellor, *Mark* 15. 43. Probably a Priest of this society, but of more than ordinary integrity and goodnesse. And so the *Talmud* speaks of *R. Simeon בולוֹטִים* the Counsellor. *Jeruselm. in Taanith. per. 4.*

CHAP. VI.

Sect. I.

Of the four and twenty courses of the Priests.

This is a very received opinion among the Hebrew Doctors, [a] that the courses of the Priests were first ordained by *Moses*; namely [as some of them say] four of *Eleazar*, and four of *Ithamar*; but as others, eight of the one, and eight of the other.

[a] *Talm. Ieruf. in Taanith. per.*

4.
Maym. in Kela Mikd. per. 4. Kimch. in 1. Chr. 24. R. Sol. ibid.

They that conceive that *Moses* ordained but eight in all, hold that *Samuel* added eight more, and made them sixteen, and then came *David*, and added yet other eight, and made them four and twenty. But those that hold that *Moses* ordained sixteen, conceive that *David* and *Samuel* joyned counsels together, in adding the other eight to them. In which intricacy to perplex our selves to dispute whether it were this way or that way, is both needless and useless, since the first time the scripture tells us of any Courses, it tells us of the four and twenty, and *David* the ordainer and distributor of them: he by the spirit of God, giving them their number, and a divine lot appointing their order.

For our better viewing and observing of these courses, and service of the Priests in them; it may not be amiss to begin with the consideration of their age, when they entred into the service, and their manner of induction to it, and then to see the manner and condition of their courses.

1. We read in the Jewish writers exceeding frequent mention of פרחי כהונה *The Springalls of the Priesthood*; for so I may well render it; or buds of the Priesthood, for so the word signifies in propriety: as in the treatise *Joma* it is said, That [b] on the night that preceded the day of Expiation, if the High-priest began to stumble, the פרחי כהונה *Springalls of the Priesthood* flapped with their fingers to waken him: where the *Gloss* expounds it, That they were young men, the hair of whose beards began to bud. And in the treatise *Tamid*, [c] it is said, that the Ancients of the House of

[b] *Ioma. per. 1.*

[c] *Tam. per. 1.*

their father, lay upon benches, but the כהונה פרחי Springalls of the Priesthood lay on the ground; there the Gloss giveth the very same exposition of the phrase that it did before: But R. Nathan expounds it, [d] The sons of the Priests that were now fit for the service: and [e] some others do also expound it, שחבישו לעבודה, such as were new come to the service, which in the same place in the Mishnah are called ריב"ם Touths.

2. Now the ages of the Priests at their entrance into the service, we find to bee threefold, or held out in the scripture in a threefold variety: for the first law about the age of the Priests at their entrance into the service, was at thirty yeers of age, Num. 4. 3. and so the Levites, ver. 23. and 30. and 35. But another text speaketh of the Levites going in to wait from twenty five yeers old and upward, Num. 8. 25. And a third text speaketh of the sons of Levi, doing the service from twenty yeers old and upward, 1 Chron. 23. 24. 27. In which variety there is not contradiction, but alteration in reference to severall respects: The fixed and consistent time was thirty yeers old initiant [and so our Saviour answered the type at his entrance into his Ministry, Luk. 3.] but at five and twenty they were Probationers, and might do some services, saith Aben Ezra, but they might not do all: [f] for they might wait upon the Tabernacle, but they might not bear the Ark. And [g] therefore when the Ark was now settled in the temple and no more to be born up and down; David by divine warrant, warrants their entrance to their function at twenty yeers old: And then were they but פרחי כהונה Springalls of the Priesthood, the downe of their cheeks but now breaking out. The attendance of Samuel at the Tabernacle at Shiloh from a very child was a case extraordinary, and [b] his work there was but a Candidate and Probationer, to learn the manner of the service and the song.

3. The manner of their installment and admission to the service was thus; [i] The great Sanhedrin sate dayly in the room Gazith, to judg concerning the Priests that came to age, to enter into the service, to see whether they were of the Priests line rightly descended or no; and if they proved so, then to see whether they were without blemish: if they proved not truly and com-
pleatly Priests born, they were cloathed in black, and vailed in black,

[d] Aruch in פרח.

[e] Vid. Gloss. in Mishneh. & Gemar. in Tam. in locum citat.

[f] Aben Ezr. in Num. 8.

[g] D. Kimch. in 1 Chr. 23.

[b] Id. in 1 Sam. 2.

[i] Mid. per. 5. Maym. in Bith. Mikd. per. 6.

black, and so turned away, and no more to do with them: but if he proved of the Priests line rightly begotten, and there were any blemish in him of the 140 blemishes, [k] for so many they [k] *Id. ib. per. 2a* number, then he was set to the working of the wood, of which we have spoken in the description of the Court of the women. But if he proved rightly descended, and without any blemish, then was he clothed in white, and inrolled among the rest of the Priests, and he went in and served at the Altar as the others did: and to these customes, that speech alludeth, in *Rev. 3. 5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life.*

And here a story mentioned by *Suidas* may not be unworthy to be related, though it be not so worthy to be believed, and that is this.

[1] One *Theodosius* a Jew in the time of *Justinian* the Emperor related to one *Philip* a Christian [who perswaded him to become a Christian also] as a great secret among the Jewish nation, and known but to few neither, That in the time of the Temple standing, even while *Jesus Christ* lived as a private person, a certain Priest died at *Jerusalem*, and the heads of the Priests met together to choose another in his stead: And while one named one, & another another, a certain Priest stood up and named *Jesus* the son of *Ioseph* the Carpenter, as one known to them for a man of most singular wisdom and integrity: But when some objected that *Ioseph* was not of the tribe of *Levi*, but of *Iudab*, and so *Iesus* his son was not capable of the Priesthood; and it was answered again, that he was come of a stock that had so mixed with the tribe of *Levi* that he might be admitted, hee was generally approved of, as one fit to succeed in the room of the Priest deceased. Now because it was the custome to inroll the names of those that were admitted to be Priests, and the names of their parents, they called the mother of *Iesus* to give them account of his parentage, [for *Ioseph* was now dead] and when she had told them that he had no earthly father, but was conceived by the Holy Ghost, and that she bare him, as divers could witness which were present at her travail, but that she was yet a virgin: and when they had taken the witness of some that were with her at her child-birth, and had received testimony from other wo-

[1] *Suidas in voce Ioseph.*

men whom they set to search her, that shee was still a virgin, they entred the name and parentage of *Iesum* into their register; in these words, *Such a day such a Priest died, the son of such a man, and such a woman; and by the common suffrage there was chosen in his stead, Iesus the son of the living God, and of the virgin Mary.* And this register book [saith this relater] at the sacking and destruction of *Ierusalem*, was preserved by the care and industry of some of the chief of the Jews, and is now laid up privately at *Tiberias*: and this story [saith *Suidas*] I had from some that heard it from *Philip*; to whom it was related.

Not to insist upon the examination of this story, but to leave it as we found it, and to return to the Courses that wee are about; It is held by the Jews, and that not without some ground, that of all the four and twenty Courses that served under the first Temple, four only returned out of the captivity of *Babel*; namely *Jedajab*, *Harim*, *Pashur*, *Immer*. Thus the *Ierusalem Talmud*, and *Tosaphoth ad Taanith* [m] reckon them, from *Ezra* 3. 36, 37, 38, 39. But the *Babylon Talmud* in stead of *Harim* [n] nameth *Jojarib*; and the *Gloss* upon it doth justly scruple, how *Pashur* is now become one of the Courses, who was none of them before.

[m] Talm.
Ieruf. ubi ante.
Tosaph. ad
Taanith. per. 4.
[n] Tal. Bab. ib.

But how shall these four families do, to make four and twenty Courses, as was the primitive and originall distribution, and that by prophetick and divine appointment? The Prophets therefore that were amongst the children of the captivity [say the same authors] found out a way to cast them into so many Courses, and their way was this.

They made four and twenty lots, and they wrote the names of the heads of the four and twenty Courses upon them, and put them into the lottery box. Jedajah took out five, and himself one, there is six. Harim took out five, and himself one, there is six. Pashur took out five, and himself one, there is six. Immer took out five, and himself one, there is six. And the Prophets that were among them conditioned with them, that though Jojarib came out of captivity, yet should hee not drive out the course that was before him.

Now the meaning of this tradition is this: That in drawing these lots with the names of the heads of the old courses upon them, they only intended to find out, what courses of the old names must be made out of every one of these four families, and they

they did not intend to alter the order of the Courses, but to let them run as they did in the ancient round: only the course of *Iosjarib* which of old was the first, is now put to give place to *Jedajab*. And the reason of this was because *Jedajab* was of the High-priests family, of the house of *Iosua* the son of *Iozedek*, and so they allotted him the preheminance, *Ezra* 2. 36. The *Gloss* indeed upon the *Babylon Talmud*, gives the reason to be, because [so] in this their new molding, every one was to take his *[o] Gloss. ib.* course as his lot was drawn, and that in the order that the lot came up in the drawers hand they served their weeks. But if this were a reason, why should not *Iosjarib* be a drawer of the lots as well as *Jedajab*, since the record saith he was present? and if they were so indifferent for the altering of the order of the Courses, why should they be so punctuall for their number, since the one in the primitive institution was appointed for divine direction as well as the other? When the Evangelist *Luke* saith that *Zachary* the father of *John* the Baptist was of the Course of *Abia*, *Luk.* 1. 5. he undoubtedly referreth to the order of *Abia's* course as it is ranked in *1 Chron.* 24. For the family of *Abia* was not now extant among the Courses, for there is no mention at all of him among the Priests that returned out of captivity, and therefore the Evangelist saith, not that *Zachary* was of his family but of his course, that is, of a Course that bare his name: but as for the order of the Course, he either referreth to the Text mentioned, or to a place to be found in scripture, and so his words to be construed and understood by it, or else there is no order of his course to be found at all.

The Courses being thus divided after the captivity anew, but ordered and ranked as of old, and in time encreased and grown numerous *על כל משמר ומשמר היה מעמר בירושלים* Every Course [saith the *Mishnah* in the place aforesaid] had a station in Jerusalem; which the *Ierusalem Gemara* expoundeth thus, It is a tradition that 2400 were the station at Jerusalem, and halfe a station was at Jericho. And Jericho also was able to have produced a whole station, but because it would give the honour to Jerusalem, it yielded but halfe: And when any Course was to go up to Jerusalem, half the Course went up to Jerusalem out of the land of Israel, and half the Course went up out of Jericho; which the *Babylonian Gemara* wordeth thus, There were four and twenty Courses in the land of Israel, and twelve at Jericho.

Not that there are six & thirty courses to be supposed, but that the four and twenty were thus divided; that half or more of every course were continually resident in *Jerusalem*, and about it, that they might unfailingly be ready for the service when the time of their course came: and the other part, or halfe of every course, was up and down dispersed through the Land: only at and about *Jericho*, there was a great number constantly of every course residing there, as the others did at *Hierusalem*; who when the week of their course came, went up, either to assist their brethren of the Course in their service, or to help to cater provisions for them, while they served: **מִתְקַנִּים לְאַח'הֶם** *They ordered for their Brethren*, saith one glosse upon the place, **יָמוֹן לְאַחֵיהֶם** *That their brethren might have sufficient of water and provision*, saith another: And as for the rest of that Course that were neither at *Hierusalem* nor at *Jericho*, but dispersed up and downe the Country, they and the Levites and the Stationary men, that were appertaining to that Course, met together in their Synagogues, according as they were neer together, and fasted, and prayed, and read the Law, and made supplications that their Brethrens service now in hand at *Hierusalem*, might be accepted: **יִשְׂרָאֵל שְׁבָאוֹתָיו מִסֵּם** *Israel that was of that Course*, saith the *Mishnah* even now cited gathered themselves in to their Cities and fasted &c. Where by the word *Israel* is not meant the *Israelites* or Stationary men of that Course, as they stood in opposition and distinct to Priests and Levites, but it meaneth al the Priests and Levites, and Stationary men that were of that Course, who were dispersed through the Land of *Israel*, in distinction to those that were then at *Hierusalem* at the service.

As the Courses were every one of them thus divided, in regard of place and attendance, so was every one of them also distinguished into degrees.

1. There was **רֹאשׁ הַמִּסְמָר** *The head of the Course*, who was President over them all, and who resembled that eminent person from whom the Course tooke its name: the most of these Heads no doubt were of the great *Sanhedrim*, and though in the affairs of the Temple the *Sagan*, *Katholikim*, *Immurestin*, and *Gizbarim*, of whom hath been spoken already, were above them;

yet

yet in this great Councell they were all equall, and these altogether are those that are so frequently mentioned by the Gospel, as members of that industry, by the name of *Chief-priests*.

2. There was **אֲנָשׁ בֵּית אָב** *The heads of the houses of their fathers*: [p] for the President of the Course, divided the Course [p] *Maym. in Kele Migdash per. 4.* so among the houses of the Fathers, that every house or family might serve its day. And those that were in these severall families under the Head of the house of their Father, were called **כַּהֲנִים הַדְּיוֹטִם** *private or ordinary Priests*.

These Courses entered on the Sabbath, and on the next Sabbath they went out, 2 *Kings* 11. 7. 2 *Chron.* 23. 4. serving only a weeke at a time; and so their attendance was required twice in the yeare.

The serving of every Course, was thus divided.

[q] *The Course that had five houses of Fathers in it, three served three dayes, and two served four dayes.* [q] *Talm. Ier. & Tefaph. ubi supr.*

The Course that had six houses of Fathers in it, five served five daies, and one served two dayes.

The Course that had seven houses of Fathers in it, they served every one their day.

The Course that had eight houses of Fathers in it, six served six daies, and two one day.

And the Course that had nine houses of Fathers in it, five served five dayes, and four served two dayes.

[r] *In their attendance, the men of the Course were permitted to drinke wine in the night, but not in the day; because it might be, that the service of their brethren might be too heavy for the house of the Father that was to serve, and they might be necessitated to come in and help, which they might not do, having drunk wine. But the men of the house of the Father that were to serve, might not drinke wine either by day, or by night. Whosoever knew his course and the house of his Father, he was forbidden wine only for that day that his fathers house served; He that knew his course, but not his fathers house (the knowledge of which in long continuance might be lost) he was forbidden wine all that weeke.* [r] *Tefaph. ibid.*

In some exigents the Priests might serve though they were unclean. [s] *Every offering either of the Congregation, or of a particular person, the time for the offering of which is fixed, (as all the offerings* [s] *Maym. in Biatb. Migdash. per. 4.*

offerings time of the Congregations be) they dispense with the Sabbath, and with uncleanness, but that is with uncleanness, or defiling by the dead only; As for example, the time fixed for such a Sacrifice is come, and the most of the Congregation that should offer it, are defiled by the dead; as 2 Chron. 30. 17. or the Congregation is cleane, but the Priests that should offer it, are defiled by the dead; or both of them are cleane, and the vessels of the service are so defiled, yet must it be offered in this uncleanness, and the cleane, and unclean may be employed about it alike, and they may all goe into the Court. But those that are unclean with any other uncleanness, as by fluxus, issues, touching of creeping things, any carcasse, or the like, may not be employed about the service, nor may they go into the Court.

CHAP. VII.

Of the Levites.

SECT. I.

Of the Porters and Guards of the Temple.

[a] 1 Chron.
25. & 26.
[b] Erachin.
per. 2. in Gemar.



THE [a] Levites were divided into Porters and Singers; [b] fixed offices which they might not change, one to intrude into anothers office, and neither of them into the Priests.

The distribution of Porters into four and twenty Courses, is not so clearly legible in the Scripture, as is such a distribution of the Priests and Singers; for the courses of both those, are both numbred and named, and so are not these. And yet do these two texts 2 Chron. 3. 14. and 1 Chron. 26. 17, 18. hold out so fair a probability of such a thing, that it may almost as readily be concluded upon, as may the other. For in the former, the Porters goe in the very same equipage, as to the matter of division into Courses, with the Priests, and Singers. He appointed the Courses of the Priests, according to the order of David his Father, and the Levites to their charges, to praise and minister before the Lord, as the duty of every day required; the Porters also by
their

their courses at every gate. And in the latter, the first Fathers of the Porters are summed up to the very same number that the first fathers of the other Courses were, namely, to four & twenty: Amongst all the Porters [c] (saith David Kimchi) there were foure and twenty according to the rest of the Courses: Six on the East side, four on the North, four on the South; at Asuppim two and two, four in all; four on the West, and two at Parbar; behold four and twenty. And our Rabbins have distributed them into four and twenty places, &c.

[c] Kimch. in
1 Chron. 26.

The Office of the Porters was first to open and shut the doors of the Mountain of the house, and of the Court of the Women; (for we have observed elsewhere, that the Priests tooke care for opening and shutting the Gates of the other Court) and to attend in those Gates all the day for prevention of any inconvenience that might come, to the prejudice of the purity, safety, or peace of the place or service. Secondly, the Scripture puts some Treasurethip upon the porters, as that they had some Treasures and Treasuries at the Gates where they attended; of which is spoken at large in our Treating concerning the Gates and Treasuries elsewhere. As for that part of their office and employment, which the Rabbins do sometimes make mention of, (under the phrase of **להנהיך דלתות**) whether it were the brushing of the Gates, and keeping of the guilding bright, or their being the Turne-keyes at the wickets, or little doores within the great Gates; when the Gates were shut, it was a worke so coincident with their attendance at the Gates continually, that it is but a piece of that employment, and needs not be taken for an office by it selfe.

Now besides this care of the Porters at the Gates by day, there was as much or more both at the Gates and other places by night in the guards which were set to watch the Temple, which were four and twenty in all. [d] The guards of the Sanctuary (saith Maimony) was an affirmative command; although there were not feare either of enemies or thieves: and the command concerning this guarding, was that it should be by night. And they that warded were the Priests and the Levites, as it is said, thou and thy sons with thee, before the Tabernacle of the Congregation, &c. Now whether the Levites that were of these guards were the Porters one-

[d] Maimon
Beib. babbech.
per. 3.

[e] Midloib
per. 1.

ly, and not the Singers also of every Course as it came in, might very well be questioned, if it were worth the labour to examine it, [e] but were they or were they not, the guards were in number four and twenty, and were kept every one in foure and twenty places every night, three of Priests, and one and twenty of Levites. 1. There was a guard at every one of these gates of the Mountaine of the house, one at the East gate *Shushar*; one at the North gate *Ted*; two at the two South gates *Haldib*; and one at the West gate *Coponius*: And there was a guard within every one of the four corners of that great square, so that there were nine in that boundary wall that encompassed the holy ground. The three other gates on the West quarter, namely one of *Parbar*, and two of *Asuppim*, had not night guards at them as the rest had, though they had porters by day, either because the steepe descent from them, did helpe their security, or because they found some security for them some other way. 2. About the wall that enclosed the Courts, there were two guards at the two East corners, and two at the West, and both of them without the wall of the Court: and there were five at five of the seven gates. The two gates that had not the Levites guards upon them, were the *Water gate*, over which there was a guard of Priests in the chamber of *Abfines* and the upper gate of *Corban*, by which there was a guard of Priests in the roome *Beib Mokidib*. And there was one guard more of Levites on the North side, in the chamber of *Corban*, over against the Holy place, and another on the South side over against the Vaile, and another just behinde the most holy place. The gate *Nisfus* had a guard of Priests and Levites both at it, very neare together; All which places will be easier understood upon sight of them in the Map that we have drawne of the Temple and builiding about it, if it could once finde the happyness to come to sight.

[f] Idibid.
A. 1111

[f] There was one that walked the Round through all these guards every night, and him they called the man of the Mountaine of the house; and if he found any one not standing on his feet, he said unto him, Peace be unto thee; but if he found any one asleep he struck him and had liberty to set fire on his Garments: so that they would say, what noise is yonder in the Court? why, it is the noise of a Levite beaten,

byaten and his coat burnt, because he slept upon the guard. Rabbi Eliezer the son of Jacob saith, one time they found my mothers brother sleeping and they burnt his garments. Now whether this man of the Mountaint of the house were the Sagan [as some have thought, but very unlikely,] or one man of the Course that then waited, appointed for this purpose; as is the opinion of [g] Maimony [g] Maimonib and [b] Bartenora, or whosoever he was, me thinks his action in ane. burning the sleepers garments, giveth light to that place, Rev. [b] Bartenor. in Middoth. 16. 15. Blessed is he that watcheth and keepeth his garments.

SECT. 2. Of the Singers, and Temple Musicke.

Not to insist upon the ordaining and division of the singers and their Courses, of which there is large description, 1 Chron. 25, nor to search the ground of the Temple musicke from the Law; about which the Gemarists are copiously inquisitive in the Treatise [a] Erachin; let us take up a little consideration first of the persons of the singers themselves, and then of their song and musick. fol. 11.

[b] Maimony tells us that the singers were Levites, and Israelites together: *מחן לויים ומחן ישראל לזמיר* ומהן ישראל לזמיר ומהן לויים לזמיר. He had spoken immediately before, that the song of the Temple was properly with voices and not with instruments, because the ground of that song which was the service, was the voice *עיקר שירה בוקר* which is a maxime that the Talmud speaketh of exceeding oft; yet he concludeth that others stood with the voices, with instruments. And some of them (saith he) were Levites and some of them were Israelites of note, that had married with the Priesthood; for none might go up into the desks of the song men, but men of note. [b] Maim. in Kefe Mikdash per. 3.

The Mishneh in the Treatise Erachin cited above, doth make the like division in this point, and it doth it so, as that the Israelites, our Rabbin speaketh of, appeare to have their part in the instrumentall musick onely, and not in the vocall. For having made mention of the sounding of the Trumpets, and the musick of other instruments, and how, and when they were used, it concludeth thus: Now these (that played upon such and such

instruments, for that was the discourse in the next words before) were the servants of the Priests. The words of Rabbi Mier: Rabbi Jose saith, it was the family of Pegarim, and the Family of Tispariah of **עַמְּמַי** Emmus which were taken to the Priesthood. Rabbi Haninah the son of Antigonus, saith they were Levites. The Glosse upon the place, saith these were Families of Israelites of note, whose daughters the Priests had married. [c] The Treatise Succah, speaketh of these very Families, and saith they were of Ai and Emmus, (it is written **עַמְּמַי** there) and the Glosse there, saith they were Israelites of worth, whose daughters and widows were fit to be married to the Priests.

[c] Succah per.
5. in Gemara.

So that it is a disputed case whether any were employed in the Musicke but the Levites onely; but if any other, they were to be as neere the Priesthood as possible, both for alliance and qualifications, and when they were come to the highest they could, they were not admitted to joine voices with the vocall musick, which was the proper song, and the proper service, but onely to joine with the instrumentall: which was but thus much, that if any man of worth and piety, or in neere affinity with the priesthood, had addicted himselfe to musicall devotions, and to pour out his praises to God that way, (as that was then greatly in use) if he came to offer to joine his skill and devotion to the Temple quire, they refused him not, but let him put in with his instrument among the instruments, but among the voices he might not joine, for that belonged only to the Levites. So it is said in the 2 Sam. 6. 5. And David and all the house of Israel played on all manner of instruments made of fine wood, even on Harps, and on Psalteries, and on Timbrels, and on Cornets, and Cymbals.

As for the number of the fingers, that is the voices, they were never to be under twelve, for so was the number of every course when they were divided into their courses, 1 Chron. 25. But as many above twelve as might be, and so their Tradition is express; [f] There must not be less then twelve Levites in the desks, but they adde to the number ever. And whereas the Levites children might never come within the Court, upon any other occasion, nor at any other time whatsoever; yet might they come in when the Levites were singing, and might sing with them,

[f] Brachin
ubi sup.

them, not going up into the desks, and looking over as the Levites did, but standing upon the ground, betweene their fathers legs. [g] And the warrant for this they take from those words in *Ezr. 3. 9. Then stood Jeshua with his sons, Kadmiel & his sons, &c. And they sang together by course, &c.* And they back it also with this reason, &c. רחני קטי קליחו והני עב קליחו [b] Because the voice of those was small and the others big, those trebled, and the other sang more base: And so by this means they made the more full, and the more sweet musick. [g] Glossa ibid. [b] Gemara. ibid.

The instruments that they used, were either winde instruments, or instruments with strings. The first of their winde instruments to be looked after, were their Trumpets, of whose attendance on the Altar service we finde mention *2 Chron. 7. 6.* and *29. 26.* and in divers other places, where the use of them is ascribed to the Priests, and not to the Levites; for indeed they were none of the consort, but a musick when the consort stopped, as we shall see anon.

The number of the Trumpets, was to be [i] not under two, nor above an hundred and twenty: the reason why not under two, was because of that command, *Numb. 10. 2. Make thee two Trumpets*; and why not above 120. was, because of that example at the beginning of the Temple service, *2 Chron. 5. 12.* [i] Maym. ubi supr.

The Lord enjoined in *Numb. 10. 10. That in the day of their rejoycing, and in their solemn feasts, and in the new moons, they should blow with Trumpets*: This was the warrant and engagement of this Trumpet musick, and the manner of it was thus.

Those that blew with Trumpets were the Priests, for so was the originall institution, that the Priests the sons of Aaron should blow with them, *Numb. 10. 18. 1 Chron. 15. 24.* And their standing, when they were about this peece of service, was not where the Levites stood in the desks, or neare them, but it was clean on the other side of the Altar, and they stood looking downe the Court when they blew the Trumpets, as the Levites stood looking up the Court when they sang and plaid, but both looking on the Altar: [k] Two Priests stood by the Table of the fat [k] Tamid; per. 7.
 שולחן חלב with two silver Trumpets in their hand, &c. as saith the Meschub of the Talmud in the place cited in the margine: Now it speaketh of two Priests, because that was the lowest number.

number of trumpets that might be used, and if there were more they stood in the same place in more compasse, namely on the west side of the rise of the Altar, for there as is observed in the place, the *Table of the fat* was placed.

The manner of their blowing with their trumpets, was first a long plain blast, then a blast with breathings and quaverings, & then a long plain blast again; this the Jews call חקועה חרועה חקועה, and in their short writings they expresse it thus חחח. The *Mishnah* last cited, saith that the Priests standing in the place there mentioned. חקעו וחריעו וחקעו, sounded, blew alarm, sounded, for so let me English it till further discourse do more fully shew its meaning.

The Priests did never blow, but these three blasts went together, and hereupon arose that dispute, which occurs more then once or twice in the *Talmud* about how many times the trumpets sounded before the Altar every day.

The generall tradition ran thus, אין פוחחין מכא [1] חקועה במקדש ולמה מוכספין על מח [1] They never sounded lesse then one and twenty soundings in the Sanctuary, and never more then eight and forty: But there were some that expresse it thus, [m] That they never sounded lesse then seven soundings, nor more then sixteen: Now the reason of this difference, which indeed was no difference at all, was this [n] because the one party held the three distinct blowings to be but one sounding, and the other held them to be three soundings distinct.

The Jews do expresse these three several soundings, that they made at one blowing, by these words חרועה באמצע ופשוטה לפניח ולאחריה [o] an Alarm in the midst [for to our English renders חרועה, *Num.* 10. 5, 6. *Vatablus*, vox infracta, a broken or quavering sounding] and a plain note before it and after it; which our Christian writers do most commonly expresse by *Taratantara*: though that word seem to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it.

A second Wind instrument that they used, was חליל *Chalil*, or חבוב *Ablubb*, a Pipe, or Hobe, or Cornet, or some such loud Wind musick [which of these I will not much question:] the Jews in this story give us some character of it. [p] Our Rabbins have

[1] Erathin. per. 2. in. *Mish.* *Succah*, per. 5. [m] *Gemara*. ib.

[n] *Talm.* *Ier.* in *Succah*. per. 5. & *Gemara*. *Bab.* in *Erach.* per. 2.

[o] *Talm.* *Bab.* in *Succah*. ubi sup. in *Gemara*. fol. 53. & *Gloss.* ib. & *Gloss.* in *Erach.* ubi sup.

[p] *Gemara* in *Erach.* ib. d. 47. A. 6. in *חבוב*.

have delivered [say they] that there was an Abbubb or Pipe in the Sanctuary; [the Gemara and the Gloss intimate Chalil and Abbubb were all one] It was smooth, it was thin, it was of reed, and it was from the dayes of Moses. The King commanded, and they gilt it all over with gold, but then the sound of it was not so sweet as before. They took off the gilding, and the sound was as sweet as ere.

Now this Pipe or Hoboy, or call it what you wil, was not a constant musick at the Altar every day, as the trumpets were, and the other instruments that we are to speak of, but it was used only twelve dayes in all the year, [q] There were not to be [q] Erach. ubi sup. in M. Shu. his then two Chalils or pipes, [saith the Talmudick tradition] and there were not to be more then twelve. And on twelve dayes of the year did they play on the Chalil, before the Altar, namely at the killing of the first Passover [or the Passover in the first month] and at the killing of the second Passover; [in the second month] on the first Holiday of the Passover week, on the Holiday of Pentecost, [Lev. 23. 21.] and on the eight dayes of the feast of Tabernacles: And they played not on a Pipe of brass but of reed, because the sound of that is sweeter: And the close was made with one Pipe or Hoboy alone, because such a close is most delightful: For one pipe [r saith [r] Gesenius. the Gloss] draw out the close after the other had done: for this is a better way then if they should have closed all together. And this musick of the Chalil was at the time of the offering: and the Levites sung the Hallel with their voices, all the twelve dayes mentioned, but on the other dayes the other instruments were used, and they sung the ordinary songs.

Those other instruments therefore, that were the constant musick, and never failed from attendance were these three, נבל כנור צלצל Nebel, Kinnor, and Tschil, and these were severally distributed to the sons of the three master Musicians, Asaph, Heman, and Jeduthun, 1 Chr. 15. 19, 20, 21. See these three instruments named together [save that in stead of צלצל the word מצלח is used, which maketh no difference,] 1 Chr. 16. 5. and 25. 1. Neh. 12. 27. &c. 2 Chron. 29. 25.

In going about to determine punctually and exactly, what kind of instruments these three were, we might spend a great deal of time in shewing what this and that, and the other author saith:

saith of them; and when we have done all wee must sit downe with a conjecture, that it may be one of them was of this fashion, and another was of that; for it will bee very hard and daring to be positive in them; and therefore we will only take up with Josephus his character, and description of them, who himselfe was often present no doubt at the Temple musick, and whose describing of them will give satisfaction enough to those, that look rather after the time, order, and managing of the musick, then at the very consort of the musick itselfe.

[1] Joseph. l. 7.
c. 10. pag. apud
mc. 216.

1. נָבֵל [1] He renders Νάβλα, and defines it thus, Ἡ δὲ Νάβλα οὐδὲν ὅπλον ἔχουσα τοῖς δακτύλοις κρούεται.

2. כִּנּוּר He expresseth by Κινύρεα, and gives it this character, Ἡ μὲν Κινύρεα δὴτε χορδῆς ἐξημῶν τὴν πῆχυν πλάττει.

3. And לַצֵּל or סַלְסֵל he translateth Κύμβαλοι, and saith of that kind of instrument, Κύμβαλοι τὴν πλατύνειν ἐμπερὶν χορδῶν.

Upon which words wee may take up these observations.

1. That נָבֵל and כִּנּוּר which our English constantly translates Harpes and Psalteries, were string-instruments, and not wind-instruments, as those were that wee have spoken of before.

2. That though both these were instruments with strings, yet there was this difference between them. 1. That the one was struck with a quill or a bow, as are our Cisterns and Viols; and the other with the fingers, as the Pandura and the Lute. And 2. that the notes of the one was made and differed by stops and frets, and of the other by the severall strings: for so are the words οὐδὲν ὅπλον ἔχουσα to be understood and distinguished. 3. That the נָבֵל Nebbel had twelve strings, which made twelve severall notes; [as it is with our Harps and Virginals, where the severall notes are not made by stops, at they are on Lutes, but every severall string is a severall note] And the כִּנּוּר Kinner had ten strings, but the notes were made with frets and stops: I should therefore according to Josephus his character, if that be current, translate Nebbel a Harp, for the severall strings made the severall notes, and it was struck with the fingers, in both which things our Harps agree. And

כִּנּוֹר Kinnor I should liken to our Citterns or Viols; stopt on the frets, and played on with a quill or bow, and should translate it a Viol. [1] Rabbi Judah said, The כִּנּוֹר Kinnor of the Sanctuary had seven strings: but in the dayes of Messias it shall have eight, as it is said, To him that excelleth upon Sheminith, or upon the eight string of the world to come.

3. צִלְצֵל which both our English, the Lxx. [in Psal. 150.] and Iosephus [in his words cited] do render Cymballs, seemeth to have been neither wind-instrument, nor string-instrument, but some broad instrument of brasse, whereon their musick was made by beating on it, as on a taber. They were great and broad Cymballs of brasse, saith Iosephus. And the Talmudicks tell this story of one of their cymballs; [u] There was a Cymball צִלְצֵל [u] Ibid. fol. 101. in the Sanctuary, and it was made of brasse, and the sound of it was & Tal. Jerus. in Succab. fol. 55. sweet. It became crackt, and the wise men sent and fetcht workmen from Alexandria, who mended it, but then the sound was not so sweet as before. They took off the mending and the sound was as sweet as it used to be. * There might not bee above one Cymball in the gulre at once, and this seemeth to have born the Base, as being deepest and loudest: to this the Apostle alludes in his expression, 1 Cor. 13. 1.

We shall not be further curious, nor inquisitive about this matter, concerning the form or nature of the musick-instruments: since our inquiry is after the song it self, I shall only add this, [w] that of the Nebels or Harps, there might not bee less then two in the Quire, nor above six; [x] and of the כְּנֹרֶת Kinnor or Viols not under nine, but as many above as possible: and so the least Quire that could be, was nine viols, two Harps and one Cymbal. And now let us hear the musick it self.

1. The trumpets sounded their חֲנֻכּה Tarantara [for so for company will we call it,] [y] every morning at the opening at the Court gates, particularly at the opening of the East gate, or the gate of Nicanor: [z] Now though this practise had not any expresse and literall command, yet was it grounded upon this necessity and reason, because that the Levites and Stationary men might have notice to come to attend their desks and service: and that the people of Jerusalem might hear and take notice, and those that would, come to the Temple:

ple: so that this sounding was as it were the bells to ring them in to the service: And after this the trumpets sounded not til the very time of the morning sacrifice.

2. The song and mulick began not to sound, till the pouring out of the drink-offering. This is a traditionary maxime exceeding common, and received among the Rabbins, and they descant upon it thus, *אין מנצח שירה אלא על חין*.

[1.] Erachin in Gemarasabifap. fol. 11.

[2.] Glos. ibid.

[3.] Glos. in Pesachin. cap. 5. fol. 64.

[4.] Tam. per. 7.

[1] They utter not the song but over the wine of the drink-offering:

[2] for a man singeth not but for gladness of heart. [3] Therefore they

utter not the song at the very time of the offering, but over the wine which

cheereth God and man, as Jud. 9. 13. And so the treatise Tamid

describing the manner of the daily service, relateth that when

the High-priest was minded to offer the sacrifice, [4] He went up

the rise or bridg of the Altar, and the Sagan on his right hand:

when he came to the midst of the rise, the Sagan took him by

the right hand and lift him up: then the first man that was to

bring up the peeces of the sacrifice, raught him up the head and

the feet, and the second raught him the two shoulders, and

so the rest raught him the rest of the parts, and hee disposed of

them, &c. And when he was to go about the Altar, to sprinkle

the blood upon the horns of it, hee began at the South-east

corner, and from thence to the North-east, and so to the

North-west, and concluded at the South-west. They give him

the wine of the drink-offering to poure it out: the Sagan stood by the

borne of the Altar, and a naphin in his hand: and two Priests stood

by the Table of the fat, and two silver trumpets in their hand to

sound. They came and stood by Ben Arza, the one on his right hand,

and the other on his left: He [the High-priest] stooped down to pour

out the drink-offering, and the Sagan waved with his naphin, and

Ben Arza struck upon his Cymball, and the Levites began the song. And

so may we understand that passage, 2 Chron. 29. 27. And when

the burnt-offering began, the song of the Lord began with the trum-

pets and with the instruments; namely, when the drink-offering

was poured out, for till then the offering was not perfect, be-

cause every burnt-offering was bound to have a meat-offering,

and a drink-offering, or else it was not right, Num. 15. 5. And

this may be the proper cause, whatsoever the Jews descant, why

the mulick began not til the drink-offering: namely, they stayed

till

till the offering was compleat, and then began.

3. The constant and ordinary Psalms that they sang were these:

[5] On the first day of the week, the four and twentyeth Psalm, *The earth is the Lords, and the fullness thereof, &c.*

On the second day of the week, the forty eight Psal. *Great is the Lord, and greatly to be prayed in the City of God, &c.*

[5] *Tamid. ubi sup. Rosk. hash. fol. 31. Maym. in Tamid. per. 6.*

On the third day, the eighty second Psal. *God standeth in the Congregation of the mighty, and judgeth among the Gods, &c.*

On the fourth day, the ninety fourth Psal. *O Lord God to whom vengeance belongeth, &c.*

On the fifth day, the eighty first Psal. *Sing aloud unto God our strength, make a joyfull noyse unto the God of Jacob, &c.*

On the sixth day of the week, the ninety third Psal. *The Lord reigneth, he is clothed with Majesty, &c.*

On the Sabbath day they sang the ninety second Psal. which bears the title of *A Psalm or Song for the Sabbath day.*

These were the known, and constant, and fixed Psalms, that the singers sang, and the musick plaid to, on the severall dayes of the week: And the reason of the choice of these severall Psalms for the severall dayes; [6] the *Gemara* on the treatise *Rosh hashanah*, and the *Gloss* upon the treatise *Tamid*, do give to this purpose.

On the first day of the week they sang the Psalm, *The earth is the Lords, and the fullness thereof, &c.* Because on the first day of the week of the creation, God possessed the world, and gave it in possession, and ruled in it.

[4] *Agg. hash. ubi sup. Gloz. in Tamid. c. 7.*

On the second day of the week they sang the Psalm, *Great is the Lord, and greatly to be prayed, &c.* For on that day the Lord divided his works, the waters; and reigned over them.

On the third day they sang the Psalm, *God standeth in the Congregation of the mighty, &c.* Because on that day the earth appeared, on which is Judging and Judges; and by his wisdom hee discovered the earth, and established the world by his understanding.

On the fourth day they sang the Psalm, *O Lord God to whom vengeance belongeth, &c.* Because on the fourth day he made the Sun, Moon, and Stars, and will be avenged on them that worship them.

On the fifth day the Psalm, *Sing aloud unto God our strength, &c.* Because of the variety of Creatures that were made that day to praise his name.

On the sixth day, the Psalm, *The Lord reigneth, he is clothed with Majesty, &c.* Because on the sixth day God finished his works, made man, who understands the glory of the Creator, and the Lord ruled over all his works. Thus they descant.

[7] *Ibid.*

4. [7] Now the singers, in singing of these Psalms, divided every one of them into three parts, making three large pauses or rests in them; and ceased their musick and singing for a while; these parts and pauses the *Talmudicks* call פְּרָקִים, and they say thus of them, that *they were* נְעִימָה קוֹל לַחֲמִסִּיךְ *Pausings* or intermissions in the vocall musick, and when the voices ceased the instruments ceased also, and so in every Psalm the musick made three intermissions.

5. As these intermissions the trumpets sounded, and the people worshipped עַל כָּל פְּרָקֵי חֲקִיעָהוּ עַל כָּל חֲקִיעַ חֲשֹׁחַוָּיָה *For at every pause* [saith the *Talmud*] *there was a sounding with the trumpets, and at every sounding there was a worshipping,* their sounding with the trumpets, was, as hath been spoken before, a *Tarantara*, [as we have chosen to call it,] and they never sounded otherwise then so, when they sounded, namely, three strains, a plain, a quavering and a plain again: and thus did the trumpets sound one and twenty blasts every day; three at the opening of the Court gate, nine at the morning sacrifice, and nine at the evening sacrifice: namely, three soundings at the three pausings of the musick, and the three strains named, at every sounding: and so we see that the trumpets were never joyned with the Quire in consort, but sounded only when the Quire was silent.

Thus was the Song, and these were the Psalms sung ordinarily throughout all the year: but at some certain dayes there were other Psalms and Songs used, and the trumpets also sounded extraordinary soundings, besides that number now mentioned.

[8] *Succ. per. 5.*

As 1. [8] on the Eve of the Sabbath, the trumpets sounded two soundings more then they used to doe at other dayes; namely one [which consisted of the three strains] to cause the people to cease from work, and another to distinguish between the common day, and the holy day that was now come in.

2. On the Sabbaths themselves, there was an additionall sacrifice besides the dayly sacrifice, according to the appointment, Num. 28. 9, 10. [9] And at the time of this additionall sacrifice, [9] *Maym in the Levites sang Moses his song, in Deut. 32. Hear O Heavens and I will speak, &c.* but they sang it not all at one time, but divided into six parts, and sang one part of it every Sabbath, and so in six Sabbath dayes they finished it, and then began again. Thus did they at the additionall morning sacrifice: and at the evening sacrifice they sang *Moses song* in Exod. 15. And the consideration of this [that on the Sabbaths they sang both the Songs of *Moses*] helpeth to illustrate that passage in Rev. 15. 3. where the saints are said to sing *the song of Moses the servant of God*: because they were now come to their everlasting sabbath, having gotten the victory over the beast and over his image, and over his mark, and over the number of his name; and having the Harps of God in their hands: [10.] Now at the additionall sacrifice, and song of the Sabbath, the Priests sounded their trumpets three times more, as they did at the ordinary songs, the singers making their pauses and stops in those songs as well as in the other.

[9] *Maym in Tarned. per. 6.*

[10] *Succah ubi sup.*

3. [11.] At the additionall sacrifices which were appointed for the first day of the year, Num. 29. 1, 2. &c. [which was called the feast of trumpets, because the trumpets then sounded to give notice of the years beginning] the Levites sang the eighty first Psalm, *Sing aloud unto the God our strength, &c.* And if the first day of the year fell upon the fifth day of the week, [for which day this Psalm was appointed in the ordinary course] then they said it twice over, once at the dayly sacrifice, and once at the additionall sacrifice, but beginning at one of the times at the sixth verse, *I removed his shoulder from the burthen, &c.*

[11] *Rash. basu- ubi sup. & Maym. ubi sup.*

4. At the evening sacrifice of the first day of the year, they sang the nine and twentyeth Psalm. *The voice of the Lord shaketh the wilderness, &c.* And if the first day of the year chanced to light upon the Sabbath, the Psalms of the first day of the year were sung, and took place of the Psalms for the Sabbath.

5. At the Passover, and at some other times as hath been related,

related, they sang the *Hallel*, which to describe we will referre till we come to take up the celebration of the *Passover* in its due place.

SECT. 3. Of the Stationary men, or Israelites of the Station.

As there were four and twenty Courses of the Priests, and as many of the Porters and Singers, so also were there four and twenty Courses of *Israelites for the station*. This indeed, is a title that is a stranger to the scripture, and not mentioned there, and yet the thing it self seemeth not to want its ground, nor the men themselves their warrant from thence.

There were two *maximes* in reference to their sacrifices, which were as premises, out of which was necessarily deduced the conclusion for *Stationary men*, and those were these. 1. A mans sacrifice could not be offered up, unlesse he himselfe were present it, and standing by it, and so is the undoubted tenet in both *Talmuds* אִין אַפְשֶׁר שִׁיְהִי קֶרְבֵּנוֹ שֶׁל אָדָם קֶרֶב וְהוּא אִין אַפְשֶׁר שִׁיְהִי קֶרְבֵּנוֹ שֶׁל אָדָם קֶרֶב וְהוּא

[a] *Vid Talm. utrumque in Taanith. per. 4. Maim. in Kete Mikd. per. 6.*

A mans sacrifice may not possibly be offered up if he himselfe be not present at it. And hence it was, that although women were at all other times, forbidden coming into the Court of *Israel*, yet when any woman had a sacrifice to be offered up for her, she had admission into the Court, and there was a kind of necessity, that she should be there, אִין נְרָאִיתָ

[b] *Tosaph. in Erach. per. 2.*

A woman might not be seen in the Court, but only at the time of her offering: and then she might be, nay then she must be present there. And the reason of this was, because of that command, that whosoever had a burnt sacrifice to offer up, [c] he must bring it to the Sanctuary himselfe, and if bullock or lamb, he must put his hand upon the head of it, *Levit. 1. 3. and 3. 2. 8.*

2. There were some sacrifices, that were the sacrifices of all *Israel*, or of the whole congregation: and particularly חֲטִיּוֹתֵינוּ קֶרְבַּנִּיהוֹן שֶׁל כָּל יִשְׂרָאֵל

[d] *Tal. Ieru. in Pesachim. per. 3.*

[e] *Shem. per. 4.*

the continual daily sacrifice was the offering for all *Israel*: And accordingly the [e] lambs for the daily sacrifice, and other sacrifices which were offered up for the whole congregation, were provided, at the publick charge out of the Temple treasury.

Now it was impossible that all *Israel* should be present at the

sacrifices that were to be offered up for all *Israel*, and therefore it was needfull that some representatives should be chosen, who in stead, and behalf of all the people, should be present at every sacrifice that should be offered up for the whole congregation: And because this attendance would be continuall, in regard of the daily sacrifice, which was a sacrifice of this nature, and so the service would be very heavy for any one company of men to attend continually; therefore they appointed four and twenty Courses of these *Stationary men*, as well as of the Priests and Levites, that their attendance in these vicissitudes might be the more easy and portable, even as the others were also divided into the like courses for the same ease. The Jews hold that these stations were first ordained by the former Prophets. For the former Prophets appointed, [saith [f] *Maymony*,] that they should [f] *Maym. ubi*
choose out of *Israel*, men upright and religious, and that these should be ^{sup.}
as the messengers of all *Israel*, to stand by the sacrifices, and these are called *שׂוֹמְרֵי מַעֲמָד* The men of the station, and they divided them into four and twenty Courses, according to the number of the Courses of the Priests and Levites, and over every station there was one made chief or President, and him they called, the President of the station.

[g] These men of the Station in every Course, did as the Priests and Levites did in their Courses, those that were in *Ierusalem* and neer it, when their week came, went and attended upon their station: but those that were at distance and further off, gathered together into their severall Synagogues, and there fasted and prayed, and read some part of the Law: because though at distance, yet would they joyn in service with, and for their brethren of their Course, who were now in their attendance at *Ierusalem*. They fasted on the second, third, fourth, and fifth days of that week, and read over the story of the creation, in *Gen. 1.* and *2.* in the six dayes every day a portion of it. They would not fast on the first day of the week, because they would not slip out of the joy and delight of a Sabbath into a Fast, and they would not fast on the last day of the week, because they would not preface the joy and delight of the Sabbath, with a Fast neither. But the four dayes between, they spent in that solemn duty, for the prosperity of their brethren that were at *Ierusalem*, and of the work that they were about.

The:

The *Stationary men* that were at *Jerusalem*, were to attend constantly upon the Temple service, whilst it was in hand, except at some particular times, when they had a dispensation, of which anon: & their attendance referred especially to two ends:

First, they stood to be a representative congregation, in behalf of all the people, at the offering up of the daily sacrifice, which was the sacrifice of all the people; and at the use and administration of the publick ordinances and service. The Jews were so precise and punctual about this point, of having a competent congregation present, when the publick ordinances were administered; [b] that in their Synagogues they would not have publick prayers, nor reading of the Law, unless ten men were there; much more was there a sitting congregation of the people required to be at the Temple-service, which concerned all the people, to be administered unto, besides the Priests which were to administer: There was sacrificing there, twice a day, and reading of the Law at the least twice, and prayers four times, and it had become and behooved [if it had been possible] all the people to have been there present and attending, which because it could not possibly be done, that all the people should be constant there, they ordained and provided these Courses of Stationary men, to be as the Deputies of all the people, and a representative Congregation in their behalf. It had been a visible contempt of those ordinances, to have had them administered daily, and none of the people to have been attending on them: and it would have been a hazard, that in time they would have been neglected by the people, if they had been only left to their own liberty, to come, or not to come to them, as they saw good; therefore to prevent this visible contempt that might have accrewed, and to provide that there might be alwaies a congregation of the people, these *stationary Courses* were ordained, that if devotion brought no other of the people to the service, yet these their representatives might be sure to be attending ועמיהן שם לחמלה ולחזנה ולבסשה ולקרר בחורח נקרא מעמר. *And thus their standing there, at prayers, supplications and oraisons, and at the reading of the Law, was called the station.*

A second imployment that they, or at least, some of them had,

[b] Megillah.
per 4. Maym. in
Tephillah.
per. II.

had, was to take care [as representatives of the people] that those of the people that had been under any uncleanness, and being now cleansed were come to have their atonement made, might be dispatched; and the business done for which they came. And so it is intimated by the treaty *Tamid*, when it relateth [i] that upon the ringing of the *Migrephab*, [of which hereafter] by those that went into the holy place to offer incense, the head or chief man of the station, brought such persons up into the gate of *Nicanor*, to have their atonement made. [i] *Tam. per. 5.*

There have been some who have conceived that these *Stationary* men, as representatives of the whole congregation, were to lay their hands upon the head of the dayly sacrifice, which was an offering for all the people; I did once go along also with this opinion, but now I find the Jews on the contrary, asserting [k] That there was no laying on of hands upon the sacrifices of the whole Congregation, but only in two cases. The one was upon the scape-goat, and the other was upon the bullock that was offered for the whole Congregation, when it sinned of ignorance, and the thing was hid from the eyes of the Assembly: And that it was a tradition delivered even by Moses himself: that for the whole Congregation, hands were laid but upon these two sacrifices. And accordingly there were divers sacrifice times, when the *Stationary* men were excused from attendance; though the sacrifice were a sacrifice for the whole congregation, [l]: As they never made a station at the morning sacrifice all the eight days of the first of Dedication, nor at the evening sacrifice on those days, when there was an additionall sacrifice, added to the dayly. [k] *Maym. in Corban. per. 3.* [l] *Id. ib. Tal. in Taan. per. 4.*

These *Stationary* men in the week of their attendance, might neither be trimmed by the Barber, nor might they wash their cloaths in all that time: And the reason of this was, because they were to do these things before they entred their attendance, and to come near to it, and not to have these things to do, when they were entred.

CHAP. VIII.

Concerning their Sacrifices and Offerings.



THE right of sacrificing had these severall ends.

1. To represent, and to be a memoriall of the great sacrifice of *Christ*, who should once be offered up in behalf of sinners.
 2. To lecture unto them, the desert of sin and sinners, death and fire, in the death and firing of the sacrifice before their eyes.
 3. To acknowledg their goods received from God, in offering up unto him, something of all they had.
 4. To be a matter of worship and Religion in those times of ceremoniousnesse : wherein, all did acknowledge their homage to God, and true beleivers acted their faith on *Christ*s sufferings.
 5. To be signs of repentance, and pledges of expiation.
- Their oblations were either of living Creatures or of other things.

Of living Creatures they offered only these five kinds, Bulls, Sheep, Goats, Turtles, Pigeons : Their offerings of other things, were tithe, first-fruits, flower, wine, oile, frankincense, salt, &c.

Their sacrifices of living Creatures were either קדשי חק, *the most holy sacrifices*, or קדשי זולתו [it is the Jews own distinction] *sacrifices of an inferiour alloy*. Those that they call *the most holy sacrifices*, were *Burnt-offerings*, *sin-offerings*, *trespasse-offerings*, and the *Peace-offerings* of the whole Congregation. Their inferiour sacrifices were *Peace-offerings* of particular persons, *Paschall-lambs*, *firstlings* and *tenths*.

Some of their offerings were חובה ובה' *sacrifices of duty*, and to which they were bound, and some were זבחי נרבה *voluntary sacrifices* which they offered of their own free will.

SECT. I. Burnt-offerings עולות.

IT is disputed among the learned of the Jewes, what should be the occasion of burnt-offerings, and whereupon they became due. And I finde the debate concluding in this resolution, that either they were to expiate for the evill thoughts of the heart, as sinne-offerings, and trespass-offerings were to do for evill actions: or to expiate for the breach of affirmative precepts, as those did for negative. [a] Rabbi Akibab questioned, For what doth a burnt offering expiate? For matters whereupon there is a penalty, &c. or concerning affirmative precepts, and concerning negative precepts, whereunto some affirmative precept doth referre. And [b] the body of the Beast (saith Aben Ezra) that is offered to expiate for that that comes up into the heart, is called עולה: as the offering for a sinne, or a trespassse, is called חטאת and עונת: To which sense the Chaldee paraphrase of Jonathan also speaketh, when rendring those words in Lev. 6. 9. This is the Law of the burnt offering, &c. he glosseth thus, This is the Law of the burnt offering, which commeth to expiate for the thoughts of the heart; upon which the Hebrew marginall glosse giveth this explanation; It is so written in Vajikrah Rabbab, that a burnt offering commeth not, but for the thoughts of the heart: and there is an intimation of this in these words, חתיה לא ירחם חיה על חטאתיה That that is come up into your heart shall in no wise come to passe.

Burnt offerings were of any of the five living Creatures named, and the manner of their offering was thus:

If his burnt offering were a Bullocke, he might take him [b] from eight dayes old and upward, and so also might he do by a Lamb or Kid: And it must be a male, because the burnt offering being the noblest offering saith Aben Ezra, it required the noblest of the kinde that was, to be offered.

1 He was to bring it into the Court, for the law was expresse that he must present his offering before the Lord, Lev. 1. 3. Now this Phrase, before the Lord, was understood [c] from the gate of Nicamor and inward, and the bringing of the Sacrifice into the Court was of so strict and an inviolable obligation, [d] that women, who otherwise were absolutely forbidden to come into

the Court, yet if they brought a Sacrifice they were bound and necessitated to go in thither, as was touched but even now.

2. *Hee must lay his hand upon the head of it whilest it was yet alive.* Lev. I. 4. [e] All the Sacrifices that any single man offered of beasts, whether it were an offering of duty, or an offering of free will, hee must lay his hand upon it while it is yet alive, except onely the firstling, the tenth, and the Paschever. This laying on of hands, was a Rite of transmission as it were, of the mans sinne unto the Sacrifice that was to dye for him, and in his death which was now ready, he acknowledged his owne desert to die, and so it was a figure of the laying of our sins upon Christ, and an emblem of repentance.

About the laying on of the hands, they had these divers Traditions, as 1 That it was to be in the Court; and if hee laid his hands on him before hee came into the Court, hee must do it there againe; and if the offerer of the Sacrifice stood without the Court, and put his hands within, and laid it on the head of the Beast within, it served the turne: as is observed elsewhere about the Leper in the gate of Nicanor. 2 The owner of the beast must lay on his hands himselfe, and might not do it by proxy, which is to be understood in reference to particular mens sacrifices, for some of the Sacrifices of the whole Congregation had their Deputies or Proxies to lay their hands on them, as was observed even now. 3 If divers men joined in one Sacrifice [f, as divers might] every one was to lay on his hand particularly one after another. 4 There is some dispute among the Hebrew Doctors whether they laid on one hand or both, and there are assertors on both sides, but all conclude in this, that whether one or both, he must lay them on with all his strength, and all the stresse he can. And so the Targum of Jonathan (which holds for one hand onely) saith, He shall lay on his right hand with all his force: and Maimonides (which holds for both the hands) saith, hee was to lay on both his hands, and that with all his might. 5 The place where he stood to lay on his hands, was ordinarily the place where the Sacrifices were slaine at the place of the rings, and so upon this occasion an Israelite might and must come within the Court of the Priests. 6 The manner was thus; *the Sacrifice

[e] Maym. in
Corbanoth
per. 3.

[f] Id. ibid.
G. R. Sol. in
Levit. I.

* Toseph. in Me-
nachoth per. 10.
G. Maym. ubi
supr.

was so set, as that the offerer, standing with his face towards the West, laid his two hands between his hornes, and confessed his sin over a sin offering, and his trespass over a trespass offering, and over a burnt offering he confesseth his transgression both against affirmative and negative precepts, and his confession was in this wise; *I have sinned, I have done perversly, I have rebelled and done thus and thus; but I returne by repentance before thee, and let this be my expiation:* And presently after this his confession, was the beast to be slaine.

3 The killing of the Sacrifice was regularly and ordinarily the Priests worke and office, yet might it upon occasion be done by another: or if it were done by another, it was allowable: For whereas the Law saith, *And he shall kill the bullock before the Lord, and the sons of Aaron the Priests shall bring the blood and sprinkle it,* *Levit. 1. 5.* as making a distinction betwixt the he that killed the bullock, and the Priests that tooke the blood, the Hebrew doctors have observed not impertinently from hence, that

שחיטה הקדשים כשיררה בורים אפי קרשי הקדשים
 [g] The killing of the Sacrifices was lawfull by strangers, yea of the most holy sacrifices, were they the sacrifices of a particular person, or of the whole Congregation: And upon these words, *And the sons of Aaron the Priests shall bring the blood:* it is a received tradition, that from thence most properly did begin the Priests office more peculiarly, see 2 Chron. 30. 16, 17.

4 The fleaing of the slaine Sacrifice was not so inseparably the Priests' office, but that a stranger, or one that was not a Priest might do it. And so *Maimonides* asserteth in the place cited above, that the fleaing of the sacrifice, and the dividing of it into pieces, and bringing wood to the Altar done by strangers, was lawfull. This they did especially at the Passeeover and other festivall times when the Paschall Lambs, and the other offerings were so many that the Priests could not serve to kill and flea them; but who-soever killed or flead, the Priests ever sprinkled the blood, and none else might do it.

When the number of the beasts to be flead were not too many for that receipt, they hung him by the legs upon the hooks that were fastned in the low pillars, (which we have described elsewhere) and in the transeome over them for that

[i] *Ibid. S. vii. 9.* purpose; [i] but at Passeeover when there were more Lambes then that roome would admit, two men tooke a staffe or barre, (divers of which staves stood there for that end) and laying it upon their shoulders, they hung the Lamb upon it, and as hee hung thus between them, they flead him. Rabbi Eliezer saith, *if the Passeeover fell on the Sabbath* (on which day they might not meddle to well with carrying of Staves) *a man laid his hand upon his fellowes shoulder, and his fellow laid his hand upon his shoulder, and upon their armes they hanged up the Lamb, and so flead him.* All the skins of the most holy sacrifices, that is, burnt offerings, sinne offerings, and trespass offerings, fell to the Priests, and the Priests of the Course salted them all weeke, and on the eve of the Sabbath divided them; but the skins of the other sacrifices, fell to the offerers, or owners themselves.

5 The sprinkling of the blood, was to be before the sacrifice was flead, for this was the rule, and that agreeable to the law מִן מַפְשִׁיטִין אוֹחֶז עַד שִׁזְרוֹק חֹדֶם *They flead them not till one had sprinkled the blood;* for in the law there is mention of sprinkling the blood, before there is mention of fleaing, Lev. 1. 5, 6. The manner of their sprinkling of the blood upon the Altar, and the circumstances about that, were very various; we will take up the chiefest of them in their order.

First, the blood that was to be sprinkled, was to be taken in a dish or vessell of the service, and not in a common vessell of a mans owne; and that is a constant and rationall maxim קְבוֹל שֶׁרָא רָטֵן בְּכֵלֵי שֶׁרָא *That the taking of the blood of the Sacrifices must be in a vessell hallowed for the service.*

[k] *Vid. Zevac: per. 5. per 101b.*

[l] *Ibid. per. 2. ab initio.*

Secondly, [l] these severall sorts of people might not take the blood to sprinkle it, and if they did it was polluted. 1 A stranger, or one that was not a Priest. 2 A Priest a mourner, מוֹרֵן, that is, he that had one dead in his family that day; for [m] *whosoever had one dead in his house, all that day of the parties death, he was called a mourner* מוֹרֵן. 3 He that had been unclean, so that he was to wash that day, and his sun was not yet downe. 4 He that had been under a longer uncleanness, and his atonement not yet made. 5 A Priest that had not all the holy garments on that he ought to wear. 6 One uncircumcised. 7 One that was uncleane. 8 One that sate, or stood on any thing whileit

[m] *Glosse in ad isuaioth, ibi.*

whilest he tooke the blood, but on the very pavement of the Court; for in the service they might not stand upon any vessel, or beast, or hide, or on his neighbours foot, but on the bare pavement. 9 He that tooke the blood with the left hand, some held it unlawfull, but others were of another minde.

Thirdly, [n] whereas there was a red line about the Altar just in the middle between the bottome and the top, the blood of some sacrifices were to be sprinkled beneath that line, and some above, and if that that was to be sprinkled below, was sprinkled above; and if that that was to be sprinkled above, was sprinkled below, it was unlawfull.

Fourthly, [o] the sprinkling of the blood of burnt offerings, and trespass offerings, and peace offerings, went all by one rule and manner, and it was thus; The Priest bringing it to the Altar, was to sprinkle it below the red line, and he was to sprinkle it in the fashion of the Greek Gamma, or into this forme Γ; for so is the tradition in the Gemara of [p] the Treatise Zevachim cited ere while; and so is the meaning of *Mazmony*, when he saith it was to be כסמ"ג. Now the meaning of the thing is this; He was

to go (as the margin of the Talmud glosseth) to a corner of the Altar, and to cast the blood out of the vessel so, as that it should spread to two sides of the Altar at once; which my last named Author gives more plainly thus, and more at large. [q] He was to sprinkle

it out of the vessel, but two sprinklings upon two sides of the Altar, namely, at the North-east corner and at the South-west corner; and he must take care to sprinkle the blood at the corner, so as that it may go on both the sides of the Altar, like a Gamma (thus Γ,) so that the blood at the two sprinklings may be found upon all the four sides of the Altar. Their meaning is this, that as he stood on the East side

of the Altar, neare to the North-east corner, he must cast the blood out of the vessel with such a compassed and kempo cast, that part of it may light on the East side, on which he stands, and part of it on the North side. And the like was he to do standing on the West side, neare the South-west corner, that part of it might light on the West side, on which he stood, and part of it on the South. And thus they accounted that they answered the command, which did enjoin them that they should

sprinkle the blood round about, upon the Altar, Lev. 1. 5. and 3. 8.

And

[n] Zevach. 18

[o] *Mazm. in Corbanet per. 5.*

[p] Zevach. per. 5 fol. 53.

[q] *Maim. uli* ^{supr.}

And the rest of the blood they poured upon the foundation of the Altar on the Southside. By this may that difficult expression be understood, which occurreth exceeding frequently in the Jewish writers, when they are speaking about sprinkling the blood of the Sacrifices, that *such and such Sacrifices blood* **דמן כהן ארבע** *is to have two sprinklings, which are four.* The disposal of the blood in sprinkling they call **מחנה** *a giving*; and some bloods were to have **ארבע מחנה** *four givings*, or sprinklings, namely, on the four corners of the Altar, and others were to have but two, as these mentioned at the two corners of the Altar: but these two proved as much as four, because they sprinkled all the four sides of it, after the manner described.

The sprinkling of the blood upon the horns of the Altar, (as the blood of the sinne offerings was used) shall bee observed by and by, and so shall the extraordinary conveyance of the blood of the Paschall Lambes to the Altar, be observed when we come to Treat of the Passeover.

[f] Tamid.
per. 4.

6 [f] The Lambe to be slain (for of the dayly Sacrifice we will take an example) was bound his forelegs and hinder legs together, and laid thus bound with his head toward the South, and his face toward the West, and he that killed him stood on the East side of him with his face Westward. He killed him, and one tooke the blood and sprinkled it, and then he hanged him up upon some of the hookes in the low pillars, and began to flea him: He flead till he came downe to the breast, and when he was gone so farre, he cut off his head, and gave it to him that was allotted to take it, and carry it to the Altar; he cut off the legs and gave them to another, and so he goes on and fleas him out; he then cuts open the heart and brings out the blood there; cuts out the two shoulders and gives them to him that was allotted for their carriage; cuts off the right leg and with it the stones; opens him quite, and takes out the fat, and layes it at the slaughter place; he takes out the bowels and gives them some to wash, who first washed them well in the washing *rouette*, and then washed them a little againe on the marble tables; then takes he the knife and parts between the lights and the liver, but takes them not out yet; he takes off the breast and

gives

gives it to him that was to carry it, & so goes along the right side and cuts that out, and goes down to the spine bones, and there cuts out the loines, and so proceeds in other parcels; the manner how is at large related in the Treatise and chapter cited above in the margin, but not so very materiall or necessary to our present pursuit, as to spend much time and labour thereupon: the learned Reader will peruse it there; and the unlearned, would thinke it too tedious to peruse it here.

7 The severall Priests with the severall parts of the divided Sacrifice in their hands, come to the rise of the Altar [2] and there they lay them downe and salt them. For this, the Law was very strict, *Lev. 2. 13. With all thine offerings thou shalt offer Salt*; and their observance of it was answerably strict also, for [*] *nothing came on the Altar unsalted, but only the wine of the drink offering, the blood sprinkled, and the wood of the fire: and in three places they used salt; in the chamber of the salt they salted the skins of the Sacrifices; upon the rise of the Altar they salted the parts of the Sacrifices; and on the top of the Altar they salted the handfull of flour and oile, and the frankincense, Lev. 2. 2. and the most offerings that were to be burnt, and the burnt offerings of birds. This Typicall Law, our Saviour raiseth, to signifie the seasoning of every man with the word of God, which he calleth salting with fire, Marke 9. 49. for the word is called fire, Deut. 33. 2. Jer. 5. 14. and 20. 9. and 23. 29. 1 Cor. 3. 13, &c. And when he saith, Every one shall be salted with fire, [u] Non praeiit aliquid futurum, sed ostendit quid ab omnibus requiratur, nempe ut verba incorrupto cordis sese Deo consecrent.*

[1] *Maym. in Corban. per. 6.*

[*] *Id. in Is. Sure Mizbeah. per. 5.*

[u] *Beza in loc.*

The parts of the Sacrifice being salted, the Priest that was to offer them, tooke them up, carried them up to the Altar, and threw them confusedly into the fire; he first cut out the sinew that shranke, and threw it among the ashes, and then he cast all the pieces on a heap into the fire without any order. For though the Law enjoined that the pieces should be laid in order upon the fire, *Lev. 1. 8.* and although their manner was to lay the beast on the fire, as like to his posture whilest he was alive as they could, namely, his head before, and his shoulders and fore-parts next, and the rest in order; yet at the first laying of them on, they thought they found some colour in the law of injunction,

tion, that they should scatter the flesh as well as sprinkle the blood, and therefore they threw them on at the first without any order, or distinction, and then they ordered them, and so let them lie to burne.

SECT. 2. *Sinne offerings*, חטאת.

THE Law concerning Sin offerings, doth particularize no more about the occasion of them, but onely thus, that they were to be offered for *sinnes ignorantly committed against any of the Commandements of the Lord, concerning things which ought not to be done*, Lev. 4. 2, 13, 22, 27. that is, that they were offered for sinns of ignorance, against negative precepts: But the Hebrew Doctors do generally confine them to those sinnes done ignorantly against negative precepts, that if they had been done willingly, had deserved cutting off, חטאת בזה אלמנ ער. [a] A sin offering was not offered (saith Rabbi Solomon) but for a matter which if willingly done against a negative command, deserved cutting off; but being ignorantly done, it required a sinne offering. And so the Talmudick Treatise Kerithuth, when it had reckoned up the fixe and thirty offences against such precepts that bring under the liableness of being cut off; it concludeth thus, כרת ועל שגגה חטאת. [b] Any of these committed wilfully, deserve cutting off, but if ignorantly done, they require a sinne offering. [c] And whosoever (saith Maymony) transgresseth ignorantly against any of the negative precepts, in which there is an action, for which man become liable to cutting off; he is bound to bring a sinne offering and it is an affirmative command that hee offer a sinne offering for his error: and every transgression, for the doing of which wilfully, a man deserves cutting off; for the doing of it ignorantly he is to bring a sinne offering. Aben Ezra goeth yet a little further, but for ought I finde, he goeth alone; for he defineth a sin offering to be [d] for a sin of ignorance against a negative precept, which if wilfully committed, deserved cutting off, or whipping. In the addition of this last word whipping, I find not the rest of his nation to agree with him; for divers offences against prohibitions of the Law fell under whipping, that fell not under cutting off; and the Jewes do most unanimously apply a sinne offering to a sin of ignorance only, whole

[a] R. Sol. in
Levir. 4.

[b] Kerithuth.
per. 1.

[c] Maym. Sin
Shegag. per. 1.

[d] Ab. Ezra in
Lev. 1.

whose wilfulnesse had incurred *cutting off*. And the reason of this their limitation, is in regard of the nature of the transgression, or offence; for whereas [e] they inumber three hundred threescore and five negative precepts, according to the number of the dayes in the year, yet do they bring the number of sinne offerings [f] only in reference to three and forty of them; meeting those sinnes of ignorance onely with sinne offerings, which were most neare a kinne to those of the highest danger, but that ignorance did mitigate, and make the qualification.

[e] *Maym. in
praf. ad lad.
Chazack.*

[f] *Id in Sha-
gagab per. 1.*

It is true indeed, that there are some sinne offerings appointed by name, which cannot exactly be brought under this predicament, of which we are speaking, as was the sinne offering of Aaron upon his consecration, *Lev. 9.2.* the sin offering of the woman at her purification, *Lev. 12.6.* and of the Leper at his cleansing, *Lev. 14.19.* for we can hardly ascribe these, as offered for some particular sinne of ignorance against some negative precept, the wilfull violation of which, had deserved *cutting off*; But they seem rather to be offered, that they might make sure worke to meet with that danger or offence, that it was possible, they might lye under, and not know of it; and so they were very neare the nature of *trespasse offerings*, as a sinne offering is also called, *Lev. 5.6.* But where the Law doth give the rules for *sin offerings*, it nameth not any particular offence, but only this generall, that they were to be presented, in reference to the ignorant offending against a negative command, and therefore to reduce them to particulars, it was most pertinent to allot them to that ignorant offending, which if it had proved wilfulnesse, had made the forest breach betwixt God and Man; the reconciling of whom was the end of Sacrifice. Let us take one or two examples for the better understanding of what hath been spoken, and then we will looke after the *sin offerings* in their severall kindes.

It was a negative precept, the wilfull and witting violation of which deserved *cutting off*; *Thou shalt do no worke on the seventh day.* [g] And what is a man liable to for working on the Sabbath? If he did it of his owne will presumptuously, he is liable to *cutting off*; and if witnesses and evidence of it came in, he was to be stoned; but if he

[g] *Id. in Sab-
bath per. 1.*

did it ignorantly, he was to bring the appointed sin offering, when he knew what he had done. And all along the Treatise of the Sabbath (they are the words of Maimony) whereforever it is said he that doth such or such things, is חייב Brox & Guilty; it meaneth he is חייב כרת liable to cutting off; and if there be witnesse and evidence, he is liable to be stoned; but if he did it ignorantly, he is חייב המזבח bound to bring a sin offering.

Another offence that deserved cutting off, was going into Sanctuary in uncleannesse, which was contrary to that frequent prohibition, that no unclean person should come there. And if any unclean person did wittingly and presumptuously go in thither in his uncleannesse, he became liable to cutting off; if witnesse came in, that he had done this presumingly and knowingly, he was to be whipt or mauled with the rebels beating, as hath been observed; and if he did it ignorantly, he was to bring his offering: which offering in something indeed differed from the sin offerings in other cases, (for whereas every one of them was חטאת קבועה an appointed sinne offering of some beast or other, this was קרבן עולה ויורד [b] an offering ascending, or descending, [c] that is, of a higher or lower value according to the persons ability that did offer it; If he were rich, he brought some Beast, but if he were poore, two Turdes, or Pigeons, or a tenth deale of flower), yet was the rise or occasion of this his offering suitable to all the other. By these examples may easily be apprehended the like proceeding in the rest of the six and thirty, or three and forty, (for into so many the six and thirty do branch themselves) but concerning the committing the thing wilfully and suffering for it; or ignorantly, and offering for it.

Now (for the distinguishing of sin offerings) they were either sin offerings of the whole Congregation, or sinne offerings of particular persons, Lev. 4. 3, 13, 22, &c. But when we speake of the sinne offerings of the whole Congregation, the words admit some scrupling, whether it meane the whole body of the people, or the Sanhedrin onely, who were their representatives: And we must answer, that it meaneth both: For,

1 There was the sinne offering Goat, which was offered on the day of expiation; it was an offering for the whole Congregation Lev. 16. 15. (the disposall of which, we shall observe afterward)

[b] Kerithush.
per. 1.

[c] Gloss. ibid.

ward) and this wee may take for the whole body of the people undividedly.

2 There was the *sinne offering Bullock* for the whole Congregation, whereof mention is made, Lev. 4. 13, &c. which by the Jews is commonly called in their writings חֶלֶם דָּבָר *The Bullock for the thing bid*, because it is said in the Text alledged, *And the thing be bid from the eyes of the Assembly*: In this matter, both the Sanhedrin and the people were included; and so included, that the Sanhedrin was the first transgressor ignorantly, and the people transgressed also by their error. Rabbi Solomon explaines it thus, [k] By the Congregation of Israel is meant the Sanhedrin; [k] R. Sol. in and by the thing being bid, it means, that they have erred in teaching Lev. 4. concerning any of the cuttings off in the law, that such or such a thing is free, and the Assembly have done according to their determination. But Maymon more largely, and more clearly thus, [l] In any thing [l] Maym. in for which being ignorantly committed, men were bound to bring the sinne offering appointed, if the great Sanhedrin erred in their determinations, and taught to loose what was bound, and the people erred by their determination, and did the thing relying upon their determination, and afterwards it comes to the knowledge of the Sanhedrin that they have erred; Behold the Sanhedrin is bound to bring a sin offering for their error in their determination, although they themselves did not the thing it selfe; because the actions of the Sanhedrin are not looked after whether they do so, or do not so, but it is looked after how they determine: And as for the rest of the people, they are quit from an offering, because they relied upon the Sanhedrins decree: Now what offering was it that they brought? If they had erred about any of the cuttings off (except Idolatry) every tribe was to bring a bullocke: and so particular persons were acquitted, and one bullock for every Tribe atoned both for the Tribes, and for the Sanhedrin, who were their representatives. And something to this sense looketh the Targum of Jonathan when he rendreth the fifteenth verse of that fourth chapter of Leviticus thus: [m] And twelve Elders of the Congregation that are [m] Targ. Jon. set or rulers over the twelve Tribes, shall lay their hands on the head of in Lev. 4. the Bullocke: where his Hebrew marginall glossary takes Rab and Rabbi Solomon to taske for holding a lesse number of persons laying on of their hands upon his head. [n] I am not of opinion [n] Gloss marg. (saith he) either with Rab or Rabbi Solomon, the one whereof, saith ibid.

that three, and the other, that five laid on their hands. From the matter is plaine from what is written: and the Elders of the Congregation shall lay on their hands, that it meaneth Elders of all the Congregation: and it appeareth also from this, because all the Congregation have sinned, and why should three or five onely lay on their hands? But they were twelve, namely of every Tribe one: where though he seeme to hold that there was but one Bullock, and the Targumist upon whom he comments, speake but of one neither, yet is it apparent by other writers of their nation, that the Bullocks were twelve, and upon what ground they brought them to that number whereas the Text speaketh but of one, shall be observed within a few lines.

3 If the Sanhedrin erred about the matter of Idolatry and determined concerning it, what was not right, and the people upon their determination did practice accordingly, and erred also, then was there a Bullock and a Goat to be brought for every Tribe for a sinne offering when the error came to be knowne and taken notice of, and this they collect from Numb. 15. 24. by this manner of Logick; whereas it is there said [s] If yee have erred and have not observed all these commandements: what sinne is that that breaketh all the commandements? That is Idolatry, It breaketh the yoke, violateth the covenant, and discovereth the fact, or is impudent in will. And whereas it is said at Leviticus. 4. 14. Then the Congregation shall offer **והריכו חקתו** they construe it distributively both in this case and in that last before, [p] Every Congregation shall offer, that is, every one of the Tribes, and so there were twelve Bullocks in the case before, and twelve Bullocks and twelve Goats in this case in hand. These Goats are commonly called in Jewish writers **שעירי עז** The Goates for Idolatry, and **שעירים נשרפים** The burned Goats, and the Bullocks, called the burned Bulckey. Not but that the Bullocks that were offered in reference to other matters, then Idolatry, were burnt also, but because by this meanes a distinction is made betweene **פר העלם דבר הצנור** The Bullocks of the Congregation for the matter bid, and **פרים נשרפים** The Bullocks of the Congregation for the matter of Idolatry.

The blood of these Bullocks, that referred both to the one matter and to the other, was brought within the holy place, and there

[s] R. Sol. in
Num. 15.

[p] Maim. ubi
supr.

there the Priest dipping his finger into it, sprinkled of it seven times before the Vail. And then he came out and put some of it upon the horns of the Altar, and the rest he poured upon the Altar foundation. The fat he burnt upon the Altar, but his skin, flesh, head, legs, inwards, and dung, he burnt without the Camp.

[q] And so also disposed he of the Goats.

[q] *Tosaph. in Corbanah per. 6.*

Christ our Sacrifice, who offered himselfe for an atonement for sinne, is most commonly by the Scripture resembled to the Sacrifice of the Congregation, because he dyed for all his people, and to the Sacrifice of a sinne offering, because he dyed to prevent a curse, and cutting off: He is called the *Lamb of God*, *John 1. 29.* in allusion to the Lamb of the dayly Sacrifice which was an offering of the whole Congregation; and he is said to bee made sinne for us, that is, a sinne offering, though himselfe knew no sinne, *2 Cor. 5. 21.* And to resemble those Sacrifices whose blood was brought within the Sanctuary for sinne, and whose bodies were burnt without the Campe, *Heb. 13. 11.* This burning of their bodies without the Campe, was not onely a figure of his suffering without the Gate, as the Apostle there applies it, but both that, and his suffering without the Gate, was in token of his dying for his people among the Gentiles, who were on the outside of Israels Campe: and the bringing of the blood into the holy place, denoted the appearing and presenting of the merit of his blood continually before the Lord, for the atonement for the sins of his Congregation.

The sin-offerings of paticular persons, were these.

1 The High-priests sinne offering Bullock, on the day of expiation, *Levit. 16. 6.* whose blood was brought within the Vaile, verse 14. and his flesh burnt without the Campe, verse 27.

2 The High-priests Bullocke, for ignorantly committing something that should not be done, *Levit. 4. 3.* the blood of this Bullock was brought within the holy place, and his flesh and skinne, &c. burnt without the Campe, *ver. 11.* This Bullocke is called by the Hebrew writers **פר חטא עזר כר המצור**

[r] The Bullock that was offered in reference to all the Commandements.

[r] *Maymuki Supr.*

[s] And there are some that say, that he was to offer such a sinne offering once every year: which as it was for an atonement for him-

[s] *Ab. Ezra in Levit. 4.*

selfe,

[1] Baal Tur.
in Lev. 4.

selfe, so (as Baal Turim applies it) it was for encouragement to others to confesse their sinnes. [1] The Law commands (saith he) that the sinne offering of the High-priest be burnt publicly in the place of the ashes, that no man might be ashamed to confesse his sinne, for soe the High-priest sinned, and confessed his sinne, and brought his sin offering.

3 There was the sinne offering of the Ruler, Levit. 4. 22. this was to be a male Kid, ver. 23. his blood put on the hornes of the Altar, his fat burnt on the Altar, and the flesh eaten, verse 25. &c.

4 There was also the sinne offering of any particular private person, Lev. 4. 27. this was to be a Lambe or Kid, but females, the blood put on the hornes of the Altar, the fat burnt, and the flesh eaten by the Priests.

These were the severall sinne offerings that were to be offered, some upon expresse and singular command, and some upon the generall rule of seeking atonement upon discovery of a sinne unwittingly committed. Now for the more compleat understanding of the manner of the managing and disposing of these sinne offerings we may observe these severall particulars and circumstances about them.

1 That the place and manner of presenting, killing, and laying hands upon the sinne offering, was the same with the place and manner of these things with the burnt offering.

[u] Tesaph. ubi
sign.

2 That the blood of those that was brought into the holy place was thus disposed. [q] The Bullocks that were burnt and the Goats that were burnt without the Camp, between the time of their killing and sprinkling of their blood (upon the Altar of burnt offering) the Priest went in and stood between the Golden Altar and the Candlestick: the Altar was before him, hee dipt in his finger, and sprinkled the blood seven times towards the most holy place, and at every dipping and sprinkling he also put the blood upon a borne of the Altar.

3 The blood that was not brought within the holy place, was put upon the hornes of the burnt offering Altar, and so was some of the blood also that was brought out of the holy place againe, and the manner of that rite was thus.

The

[r] The Priest went up the rise or bridge of the Altar, and went off on the right hand to the circuit of the Altar, and first to the South-east horne of it; he dipped his foremost finger of his right hand in the blood which was in the vessel, and drops it, or sprinkled it upon the horne, and then wiped his finger on the side of the dish, and got off the blood that remained on it: then went he to the North-east horne, and did after the very same manner; and so at the North-west corner, and likewise at the South-west. And this was the blood that was bestowed above the red line that went about the Altar just in the middle: and only the blood of sin offerings was sprinkled with the finger.

[r] *Maim ubi*
supr. ver. 5.
Tabn. in Zevac.
per. 5.

4 Whereas it is said that the rest of the blood be poured at the bottoms of the Altar, it is to be understood upon the foundation, and either upon the South or West side, because in the South-west corner of it were the two holes into which the blood sunk; of which we have spoken in the description of the Altar. Some distinguish the pouring of the blood, thus, that which had been in the holy place was poured on the West side, and that which had not been there was poured on the South; [] but Rabbi Si-
mon saith, both the one and the other were poured on the West side; and they fell into an underground channel, and they were conveyed into the valley of Kidron, and sold to the Gardiners to fatten their grounds. But R. Akeir asserts that the wise men said, that they were not put to any use at all.

[f] *Tofaph. ubi*
ante.

5 [r] Those Goats and Bulls that were burnt without the Camp, were cut into pieces skins and all upon them, and cast into the fire, even as the burnt offering was laid on the fire upon the Altar.

[r] *Maim ubi*
supr. per. 1.

6 These sin offerings that were not so burnt without the Camp, were eaten by the Priests, after the fat was offered upon the Altar, *Levit. 6. 25, 26. & 10. 17.* and the eating of them was in the Court. And in corrupt times it is charged upon the Priests, that in their service they regarded not devotion, but only to fill their owne bellies, making those their God. *They eat up the sin [that is, the sin offerings] of my people, and set their heart on their iniquity, Hosea 4. 8.*

Sec. 3. *Trespass Offerings*, **דון**.

Trespass offerings (as to the cause and occasion of their offering up) were so like to sin offerings, as that they seem brethren, and it is something nice and intricate to distinguish betwixt them. For as sin offerings came for offences against negative precepts, so did these; and as those were offered for such offences ignorantly committed, so likewise were these: and as those had a reference to the danger of cutting off, so had these also; and yet a difference is betwixt them, but such a difference, as that these *Trespass offerings* were but in order to the other.

[a] *Maym. in
Gorban. per. 9.*

Now *Trespass offerings* were of these two kinds; there was **דון ספק** [a] a doubtful trespass offering; and **דון ודאי** a trespass offering undoubted: and these were so called, not in regard that there was any doubt in the offering, whether it were an offering or no, when it was presented, but because there was some doubtfulnesse, or there was undoubtednesse in the cause of its offering.

[b] *Gloss. in Mi-
sna. per. 8.*

The **דון ספק** Doubtfull or Suspensive offering, (for so the word most properly signifieth) is conceived by some of the Jewish writers to be so called, because it suspended the party that had committed a trespass from that penalty that was due to him for it, or **לפי שחול וספק עליהן חסורין** [b] Because it suspendeth and senseth him against the due castigations: Which though indeed it carryeth a truth with it, yet is the Etymology of the Phrase more generally given to be, because there is a suspence and doubtfulnesse in and about the matter, concerning which it was to be offered. There is a story in the Treatise *Kerithub* concerning *Baba Ben Bata*, [c] that he offered one of these suspensive trespass offerings every day in the year but only on the next day after the day of expiation: And one day he said, By this Temple, if they had let me alone I had brought such an offering on that day also, but they said to me, stay till thou come into some doubtfulnesse: And the wise men say, they bring not a suspensive trespass offering, **דון ספק**, but for such an offence, as which willingly committed, deserveth cutting off, and unwittingly committed claimeb a sin offering. Agreeable to these last words there is a passage in another place of the same Treatise, where having

[c] *Kerithub
per. 6. sec. 3.*

having reckoned the six and thirty transgressions that deserve cutting off, it concludeth that [a] any of these committed wittingly, [d] Ibid. per. 1. deserve cutting off; and if unwittingly, is sin offering, and if it be not [e] Ibid. per. 2. known, then a suspensive or doubtful trespass offering.

By both which testimonies it is apparent, that sin offering and these suspensive trespass offerings were so neere a kinne, that the latter is not accounted due, unless there be a possibility of the dueness of the other, and the one is offered for a thing committed unwittingly, and the other for a thing committed unwittingly and unknowae. The main difference of them lay in this; a sin offering was for a thing done indeed unwittingly against one of the negative precepts, and now known to be certainly done: but a trespass offering was for a thing done indeed, but doubtfull whether a precept was violated by the action; and the party is not yet knowing whether he trespassed or not; yet was he to bring a trespass offering; which (as was said before) might fence him against the penalty of cutting off; and if he once came to know that he did offend against a commandement in the action, then he was to bring a sin offering. The Talmudists give these examples in the case.

[e] He that eat fat (namely that fat of the inwards, which in any sacrifice was to be offered up) if he did it wittingly, he was to be cut off; if he did it unwittingly, he was to bring a sin offering as soon as he knew what he had done. But our case in hand is this; A man is at a table where there is that fat that might not be eaten, and another fat that might (for they might eat fat of beefe, or mutton, though they might not eat the fat of the inwards,) he eateth one of these fats, he knoweth not whether; he supposeth he eateth the fat that was lawfull to be eaten, but it is possible he eateth that that is unlawfull: for this possibility or probability that he may be under a guilt, he is to bring a trespass offering suspensive וְחֹטֵא though he knew not whether he offended yet or no.

He that wittingly lay with his sister, was to be cut off; hee that did it unwittingly, was to bring a sin offering as soon as hee knew what hee had done. But here is the case we are about; [f] A mans wife [f] Gloss. in Mishna joth ubi anie. and his sister are both in one bed, he lieth with one of them supposing it to be his wife, it is possible it was his sister, for this he

Is to bring a doubtfull or suspensive trespassse offering, because it is doubtfull whether he be not under a transgression. And this kinde of offering was in this regard called *doubtfull* or *suspensive*, because it was in suspence whether he were guilty or no, and it did also suspend that guilt and penalty which did lye or might light upon him.

Divers such particular examples might be produced, we shall only adde one or two more in the words of the Author of *Tosaph.*

[g] *Tosaph. ubi
supr.*

[g] *Tosaph.* [g], There are two men together, and the one of them offends, but it is not known which of them, Rabbi Josi saith that both the one and the other must bring a suspensive trespassse offering, and make confession. He that eateth the quantity of an olive of fat, or the quantity of an olive of flesh that hath lain so long before it be sacrificed that it stinketh, or the quantity of an Olive of what is left of the sacrifice, or the quantity of an olive of what is uncleane unwittingly, he is to bring a sin offering; but it is doubtful whether he ate it or eat it not, then he is to bring a trespassse offering. He that lyeth with his sister, or his fathers sister, or his mothers sister, or his wifes sister, or his brothers wife, or his fathers brothers wife, or a woman in her separation, he is to bring a sin offering, **ספק נפס ספק נפס** But if it be doubtful whether he lay with them or no, he is to bring a suspensive or doubtful trespassse offering. A mans wife and his sister are together, and he lyeth with one of them but he knoweth not whether: He hath two wives, the one is in her separation, and the other is not; he lyeth with one of them, but he knoweth not whether: There is before him fat, and something left of the sacrifice, he eateth of the one, but he knowes not whether: There is the Sabbath and the day of expiation, he worketh on the one of them, but he knowes not on whether: Rabbi Eliezer adjudged him to bring a sin offering: But Rabbi Joshua acquitted him: Now Rabbi Josi saith, although that Rabbi Joshua acquitted him from a sin offering, yet he adjudged him to a trespassse offering suspensive.

By these examples it is reasonably well apparent, of what nature **חטאת ספק**, the suspensive trespassse offering was in the repute of the Hebrew Doctors; but for the greater clearing of it, we may yet go with them one step farther; A man findes himselfe in this possibility of having offended, though it be utterly uncertaine to him, whether he have offended or no, yet in conscience

ence was he bound to bring this his suspensive trespassse offering, because it is possible he is in the offence, this is the case in the examples given: But this is not the utmost, there comes in witness that he did undoubtedly eat of the fat that was forbidden, that it was his wife in her separation that he lay withal, or that it was his sister, or the like; he is not yet convinced that it was so, but yet is doubtfull, and in suspence he is to bring his *suspensive trespassse offering*, because though it be not certaine in itselfe, that he hath offended, yet is it not so as yet to him: But whensoever he shall be convinced that he did commit the offence indeed, then is he to bring his *sin offering*. And thus was the *suspensive trespassse offering* in order to a *sin offering*, and in reference to those precepts whose violation deserved *cutting off*, but it being doubtful whether the offence was committed, this doubtful and suspensive offering was to be offered, to keep off the *cutting off*, the danger of which it is possible he lay under, See *Lev. 5. 17.*

אֲשָׁם וְזָמִי The certaine or *apparent trespassse offering*, is so called because the law doth punctually and determinatively appoint as what is to be offered, so by what persons, and upon what occasions it was to be offered, and those are five.

1 **אֲשָׁם גְּזוּלָהּ** [b] The *trespassse offering for a thing stolne*, or [b] *Tesaphht. ubi*
unjustly gotten, or detained, of which is mention *Leviticus 6.* *supr. Tal. in Zevachin per. 5.*
2, 3, 6. *Maym. in Shegag. per. 9.*

2 **אֲשָׁם מַעֲלָה** The *trespassse offering for sacrilege*, of which there is mention *Lev. 5. 16.*

3 **אֲשָׁם שִׁפְחוֹ חֲרוּפָה** The *trespass offering concerning a bond maid*, about which the Law is given, *Lev. 19. 20, 21.*

4 **אֲשָׁם נֹזֵר** The *trespassse offering of the Nazarite*. *Numbers 6. 12.*

5 **אֲשָׁם מְצוּרָה** The *trespassse offering of the Leper*, *Leviticus 14. 12.*

[i] Now the manner of disposing of these Sacrifices when they came to be offered, was according to the disposall of the *sin offering*: They were killed, head, the inwards taken out, washed, salted, and burnt like that, and the flesh eaten by the males of the Priests in the Court; Onely about the sprinkling of their blood there was some difference; [k] for whereas the [k] *Zevach. ubi*
blood of the sin offering was put upon the horns of the Altar, *supr.*

the blood of these, was sprinkled with that sprinkling which was called שְׁתֵּי מַחֲנוֹת שֶׁחַ אֲרָבֶּה *the two sprinklings, which were four*, that is, at two corners of the Altar forementioned and into the fashion of the letter *Gamma*; those were sprinkled above the red line that went about the middle of the Altar, and these below as was the blood of the burnt offering. And among all the rest, the Nazarites *Ram of trespass offering* was accounted one of the lesser *Sacrifices* קִדְשֵׁי קָלִים *whereas all the rest went in the rank of קִדְשֵׁי קָדְשִׁים* *The most holy offerings*, and whereas those were slain on the North side of the Court, this was on the South, and those were eaten onely by the males of the Priests and in the Court, but this might be eaten by others, and in the City.

The eating of the most holy offerings in the Court, is very commonly called by the Jewes אֲכִילָה לַפָּנִים מִן הַקִּלְעִים *the eating within the Curtaines*, in which expression they allude to the Court of the Tabernacle, encompassed with curtains round about. For as within those Curtaines, there was that space which was called *the Camp of the Lord*, (the Camp of Levi being pitched without) so from the Gate of Nicanor inward only, was reputed the Lords *Camp*, (the Camp of the Levites being that without to the Gate of the Mountaine of the Temple.) Now it was an expresse command, that every *oblation, meat offering, sinne offering, trespass offering*, should be holy for the Priests and for their sons; and should be eaten in the most holy place, that is, in the Court, Numb. 18. 10. Ezek 42. 13. David Kimchi upon the latter place cited, hath these words, [1] *The most holy offerings were eaten within the Court of Israel more innerly, and that was called Emphatically the Court: and that was the holy place for the eating of the most holy things, if they were so minded: But in the Court of the Priests, which was within the Court of Israel, there were chambers of the Priests, and there they ate their holy things.* In which passage, he both reduceth the eating of the most holy offerings into a narrower compass than either was needfull, or then the rest of his Nation do, and also he findeth buildings and chambers for the Priests within the Court of the Priests, which unlesse they were those chambers joyning to the body of the Temple, are not imaginable, nor have been discovered by any hitherto. As the command confined the Priests within the Compass of the Court, whilst they

[1] Kimch. in
Ezek. 42.

they were eating these things, so it may well be supposed that the place of their eating of them, was according to the season and the best conveniency, in warme weather under the Cloysters in open aire, and in colder seasons in some of the chambers that stood within the Court, as *Gazith, Mohadb, Nisfot,* or what if in some of the roomes joining to the Temple?

It appeareth by the Tradition concerning their eating of these things, that they fel not aboard with them till towards the evening, and made them not their dinner at any time, but their supper, *נאכלים ער העצות*. Hence is the common saying of the Talmudists, *They might eat of them till midnight*, but after that it was unlawfull: And in the Treatise *Berachoth*, this is set as it were the clocke, to fix the time for the evening rehearfall of their Phylacteries. [m] *From what time (say they) do they say over their Phylacteries at even?* and it is answered, *from the time that the Priests go in to eat their offerings, &c.* Whether the Priests fasted all day till this time or no: and whether the Christian *Apostles* did any whit follow this copy of their Temple feasts, and whether this their feasting before the Lord, were not a resemblance of the blessed satiety of the glorified in the presence of God, we shall not argue, but refer it to the Reader.

[m] *Berachoth per. 1. Sect. 1.*

Among these offerings that we have mentioned of Bullocks, Goats, Rams, and Lambs, we must not forget that there were the like offerings of Birds; and of all Birds there were onely two kindes allowed, and these were Turtles and young Pigeons, and they were ever offered by couples. In the Talmud language they are called *קריבים* or nests, of which Title, and upon which subject there is a Treatise in that Code, and they were ordinarily sold in the Temple, *Job. 2. 14.* and women especially (though not only) dealt in this kinde of offering of all others: For the cases concerning their uncleannesse, issues, births, abortions (besides their voves and free gifts) were so many, that they multiplyed these offerings to an incredible number: Let one example give evidence concerning the rest.

A woman [n] *(saith the Treatise Kerithuth) that hath the doubtfullnesse of five births (together) and five fluxes, she is to bring one offering, and she may eat of the Sacrifices, and there is no further offering due from her; Hath she five births certaine, and five fluxes certaine, she is*

[n] *Kerithuth per. 1.*

[o] *Iuchasin fol. 65.* to bring one offering, and she may eat of the sacrifice: but there is a due from her for the rest. There was this passage, [o] Doves stood one day in Jerusalem at a Denarius of Gold. Rabban Simeon the son of Gamaliel said, By this Temple, I will not sleep this night till they be at a Denarius of silver; he went into the Sanhedrin and determined thus; A woman that hath five apparent births and five apparent fluxes, is to bring one offering, and she may eat of the Sacrifices, and there is no more due from her upon the rest. And thus Doves came that day to halfe a Denarius.

[p] *Zevachim per. 6.*

The manner of offering of these Birds was thus, [p] If they came for a burnt offering, the Priest went up the side of the Altar, and turned off to the circuit, and there at the South-east corner he wrung off their heads, opened them, wrung out their blood upon the side of the Altar, salted the head where it was wrung off, and cast it into the fire, tooke out the inwards and cast them to the heap of Ashes, salted the Birds and cast them into the fire. And if they came for a sin offering, he wrung off their heads, sprinkled the blood on the side of the Altar, and squeezeth out the rest of the blood at the foundation, and there was no more to be done, but the Priest to take the birds for his owne to eat. Only in the sprinkling of the blood of these birds either being for burnt offering, or sin offering, the manner was cleane different and contrary to the sprinkling of the blood of beasts; [q] for the blood of beasts in burnt offerings was sprinkled beneath on the Altar below the red line that went about it, and the blood of sin offerings above; but as for those birds, their blood when they were offered for burnt offerings was sprinkled above, and when for sin offerings, it was sprinkled beneath.

[q] *Kiunim. per. 1.*

SECT. IV. *Peace offerings*, שלמים.

[a] *R. Sol. in Levit. 3.*

VEE need not to go very farre, to finde out the reason, and notation of Peace offerings, (as some have done, concluding that they were so called [a] because they made peace in the world, peace for the Altar, peace for the Priests, and peace for the owners) but do but set them in *Antithesis* and opposition to those offerings that have been spoken of already, and their name and nature will shew it selfe; Burnt offerings, sin offerings, and trespass offerings, were presented and offered up under the notion of

of some offence committed, and some guilt that he that brought them, either did or might lye under; but peace offerings came not under any such liableness, offensiveness, or suspicion, but were presented in reference to the parties more comfortable, and more unguilty condition, as being offered either by way of thanksgiving for good obtained, or by way of vow or free devotion.

And this sense (it may be) the Septuagint looked after when they translate *Peace offerings* *Θυσιας σωτηριας*, *Sacrifices of deliverance* or *salvation*.

The word *שלמים* from whence *שלמים*, which signifieth *peace offerings*, is derived, doth signifie, as it is well knowne, either *peace* or *prosperity*, and the *peace offerings* accordingly may be conceived to have relation to this double signification: For some *peace offerings* were offered in way of devotion, as *free will offerings* to continue or to compass peace with God: Some in way of thanksgiving, and these were for prosperity or good obtained already; and some by way of vows, and these were offered that prosperity or good might be obtained for the future. For this division of *peace offerings* into *thanks offerings*, *free-will offerings* and *offerings for vows* is held out by the Law, *Levit. 7.*

We will first begin with some *peace offerings* that were of an extraordinary quality, and *Heteroclitēs* from the common rule; and these were the *peace offerings of the Heathen*, which even they offered at the Temple. *The Mountaine of the house* is very commonly called by Christian writers *The Court of the Gentiles*, as hath been said before, for into that might even Heathens come, and they might bring offerings with them, and those offerings were offered up, even as were the sacrifices of the Israelites. And in allusion to this it is that in the Revelation, when the Angel is measuring the Temple, he is bidden not to measure the outer Court, but to leave that out, for that was given to the Gentiles. *Rev. 11. 2.* Concerning these sacrifices presented by the Heathen, *Maimonides* gives us this testimony and tradition. [b] *They receive not of the Heathen but burnt offerings only, because it is said, From the hand of the son of a stranger ye shall not offer the bread of your God: They receive even burnt offerings of birds from an Heathen, yet it may be be an Idlatēr. But they receive not from them, peace offerings,*

[b] *Maim. in Corban, per. 3.*

nor meat offerings, nor sin offerings, nor trespass offerings: And likewise for burnt offerings, they receive them not from the Heathen, if they come not by way of free will offering, or by way of vow. A Heathen that bringeth peace offerings, they offer them as burnt offerings, because the Heathens minde is towards heaven; Doth he vow peace offerings, and gives them to Israel that Israel may be atoned for, the Israelites eat them, as if they were the peace offerings of Israelites; and if he give them to the Priest, the Priest eateth them. An Apostate Jew that is fallen to Idolatry and that prophane the Sabbath presumptuously (בפרחסי' *Ex. 31. 14*) they receive not from him an offering at all, no not a burnt offering which they would receive from the Heathen.

In which relation of his, when he saith they do not receive peace offerings of the Heathen, and yet afterward he saith they do, and so seemeth to contradict himselfe; these things observed, will cleare his meaning and shew that he speaketh exceeding full and good sense. 1 That they refused not a Heathens offering, because in tending of it, he shewed that לכו לשמי' his mind was something towards God, and that some devotion was in him; Yet 2 they would not receive a sin offering nor a trespass offering from him, because he was not under those Laws, upon which sin offerings and trespass offerings did arise. 3 Nor yet would they receive a meat offering or a peace offering from him, under that notion or in that latitude of a peace offering, because bread was to be offered with it, & it was prohibited that they should offer the bread of their God received from a stranger. 4 But every sacrifice that he offered, must be offered by him under one of those two notions, under which a peace offering came; namely, either as a free will offering or a vow, & yet it must not be sacrificed under the notion of a peace offering, but must be offered up as a burnt offering, because brought in devotion to God, and not to be eaten by Israelites. But if 5 out of love to Israel, and desire of their prosperity, he brought a peace offering even under that notion, to this end, that it might be for an atonement between Israel and God, it was now become Israels peace offering, and it might be offered as a peace offering and the Israelites might eat it; or if in love to the Priests then serving, he brought it to be a peace offering for atonement between God and those Priests, the property,

property was now altered, and it was become the Priests peace offering, and so it might be offered up and eaten.

Now to returne to the peace offerings of the Israelites, they were either of the whole Congregation, or of particular persons. [c] The peace offerings of the whole Congregation, were onely two Lambs offered at one time of the yeare, and that was at Pentecost, Lev. 23. 19. And these were, killed, bleed, their blood sprinkled, their inwards burnt, and the flesh eaten by the males of the Priests in the Court, [d] even as the sin offerings were:

[e] for these of peace offerings onely were accounted קדשים *most holy sacrifices*, whereas all the rest were קדשים *sacrifices less holy*.

The peace offerings of particular persons were threefold.

1 Peace offerings that were offered without bread with them; such were their offerings that were offered for their *Hagigah* and *Simchah*, or for their festivity and rejoycing at the three solemn festivals; Now although these were offered without bread, and so might seeme to have been proper for heathens to have offered, as being cleare from that exception of the Law, of not offering the bread of a stranger, yet might not heathens offer these peace offerings, because that they were not under the command of the three festivals, nor of the festivity and rejoycing at them.

2 Peace offerings that were offered with bread, of which there is mention in Lev. 7. and where they are described at large: These peace offerings might be of bullocks, or kine, of Lambs male, or female, and so of Goats, Lev. 3. The occasion of their offering as was mentioned before, was either for thanksgiving, or of a free devotion, or for a vow. [f] Rabbi Solomon confines the thanksgiving offering to such occasions as those mentioned in the hundred and seventh Psalm, as namely for deliverance from tempests at Sea, from dangers in travail in the wilderness, from sickness, and from prison, וְנָס שְׁנֵעָשָׂה לִּי *for some remarkable and wonderfull deliverance or mercy that was wrought for him*; or as *Aben Ezra* expresseth it, because he is delivered out of any strait. In which Glosse, they straiten the thanksgiving offering thereto such singular and extraordinary occasions because their offerings of tithes, firstlings, first fruits &c. were as thanksgivings for their common and constant mercies; and

[c] *laubi supr. per. 1.*

[d] *Idibid. per 9. & Tal'm. in Zevah. per. 5.*

[e] *V4. R. Sol. in Lev. a 3. 20.*

[f] *R. Sol. in Lev. 7.*

[g] *Ab. Exr. ib.*

yet I see not, but these peace offerings might also come sometime in reference to their common mercies and prosperitie, as for their health, comforts in their children, success in their businesse, or the like. And as for the peace offerings that came as vows, and those that came of free gift, as the rise of them was of different ground, the one of pure devotion, the other upon some conditionall reference; so do the Jewes observe, [b] that if the offerings that were vowed, died, or were stolne, they were to be made good by presenting others in their stead: but if those that were set a part of free gift, either were stoln or died, the party was not bound to any such reparation.

[i] Kinnijon.
it. I.

[7] Zevulun
per. 5. sect. 7.

[i] These peace offerings that we have in mention were slain in any part of the Court, but most commonly on the South side, & their blood was sprinkled as was the blood of the burnt offering שְׁתֵּי כִזְחוֹתָיו שֶׁהָאֵלֶּיךָ namely with two sprinklings in form of the letter Gamma, which two besprinkled the four sides of the Altar. The breast of the peace offering, & the right shoulder were the Priests due that offered it, and so was a part of the bread of cakes that were offered with it, and this is called מִזְבֵּחַ *Mizbeich* ordinarily by the Rabbins, that is, that that was taken of the Sacrifice, by the Priests and for them. The breast was to be waved before the Lord, and for this action [k] the offerer was to go into the Court of the Priests, and to joine his hand in the rite, and the manner of waving was thus; The Priest laid the fat in the owners hand, and upon the fat he laid the breast and right shoulder, and upon them he laid the kidnies and the caul of the liver, and if it were a *thanksgiving offering* he laid some of the bread also on all; then he put his hand under the hands of the owner, and he waved his hands this way and that way, and up and down, and all towards the East: and after this waving he salted the inwards and burnt them upon the Altar, and the waved breast and shoulder the Priest took for his part, and the owner the rest, and they were to be eaten. It was lawfull for the party that brought the peace offering to eat his part of it in any part of *Jerusalem*; and so is the *Talmudick* expression which frequently occurreth in this case to be understood, which saith מִכָּל חֵצֵי יְרוּשָׁלַם *The remaining parts of it were eaten* (not in any City, but) in any part of the City: and this is one of the priviledges of *Jerusalem*.

[k] Pick. Tof.
in Mid.

(alem)

lem above other Cities, [1] because the lesser holy things might be eaten in it, and not in any other: They ordinarily boyled their peace offerings in the Temple it selfe, in one of the corners of the Court of the women, where wee have observed in its description, boiling places for this purpose. See 2 Chr. 34. 13. And in the like manner they did at *Shiloh*, upon which businesse the sons of *Eli* shewed their wickednesse, when in stead of contenting themselves with the *wave brest*, and *beave shoulder*, they brought up a custome to strike a three forked hooke into the Cauldron where the peace offering was boyling, and to take whatsoever it brought up, 1 Sam. 2.

[1] Kelim. per.
I. Sed. 8.

The peace offering of thanksgiving was eaten the same day, but a vow or a freewill offering, might bee eaten on the morrow, Lev. 7. 15, 16. and herein the Priests and the offerer came under the same restriction, for the one, and liberty for the other: and the whole families of the one and the other, wives, sons, daughters, servants might eat of them: and the offerer if hee would, might eat his part in the Temple, and the Priests if they would might eat theirs in *Jerusalem*: an accursed imitation of these peace offerings, and eating of them in the Temple, was taken up among the Heathens, 1 Cor. 8. 10.

3. There was a third peace offering of a particular person, and that was *חֵלֶב זֶבַח*, as it is commonly called, *The Nazarites ram*, of which the law and story is set down, Num. 6. 17. and the manner of its disposall was thus: He was killed, and his blood sprinkled; then were the inwards taken out, and the right shoulder and breast separated, and the rest of the flesh the *Nazarite* boyled in the corner of the Court of the women, in the place called *the room of the Nazarites*. Then tooke the Priest the fadden shoulder of the Ram, and a tenth part of the bread that was brought with him, and the heave shoulder, and wave brest, and the inwards, and put them in the hands of the *Nazarite*, and put his own hand under his, and waved them as before, and all that was waved was the Priests portion, but only the inwards that were to be burnt upon the Altar, and the *Nazarite* had the rest.

Sect. 5. *Meat offerings, and Drink offerings.*

נסך & מנחה

[a] *Maym. in
Corbanath.
per. 1. Talm. in
Menachoth.
per. 6.*

T Here [a] were twelve sorts of *meat offerings*; three of the whole Congregation, and nine of particular persons: The three of the whole Congregation were these:

1. *The twelve loaves of Shew-bread*, which were set before the Lord every Sabbath; *Exod. 25. 3. Lev. 24. 5, 6, 7.* and when they were taken away, they were eaten by the Priests.

2. *The sheaf or omer of the first fruits of their harvest*, *Lev. 23.*

9. This was of Barly, the corn that was first ripe: and there was but one meat offering more of Barly, of all the twelve; all the rest were of Wheat. This sheaf was waved before the Lord, this way and that way, and up and down, and then it was part offered, and part eaten. Rabbi Solomon giveth this reason of the waving of it, if it may be taken, [b] Every waving (saith he) is bringing it this way, and that way, up and down; and the waving it this way, and that way, was for the restraining of evil winds, and the waving it up and down, was for the restraining of evil dews.

3. *The two wave loaves offered at Pentecost*; *Lev. 23. 17.* The nine meat offerings of particular persons were these.

1. חביהון *The daily meat offering of the High-priest.*

2. מנחת חנוך *The meat offering of initiation*; which every Priest brought in his hand at his first entrance into the office.

3. מנחת חוטא *The sinners meat offering*: This was the offering of a poor man that should have brought a sinne offering and was not able: I here cannot but observe a passage in the *Mishnah*, and in *Tosaphis* that speak of מנחת חוטא של הכהנים, *the sinners meat offering of the poor Priest*, that was so poor as that he was not able to bring a sinne offering, intimating in what poor condition some of them lived, though some again of them were as rich and stately.

4. מנחת קנאות *The Jealousie meat offering of the suspected wife*, *Num. 5. 15.* this was of Barley meal.

5. מִנְחַת סוּלֶה *The meat offering of fine flour, unbaked.*
6. מִנְחַת הַמִּחְנֶה *The meat offering baked in a pan.*
7. מִנְחַת הַמִּרְחֶשֶׁת *The meat offering baked in a frying-pan.*
8. מִנְחַת מֵאֶפֶס הָנוּר *The meat offering baked in the oven.*
9. רִקִּיקִן *Wafers.*

Now besides these names, we read of מִנְחַת גְּרוּיִם וְנָשִׁים, *The meat offering of the Heathen, and of women*, and *The meat offering with a drink offering*, which are but names different from some of these that are named, for the things themselves did not differ: when a Heathen man would present a meat offering under the limitations forementioned, it was some of these mentioned, and also a meat offering that was offered with a drink offering, was some of these that are mentioned; but they are called by these distinctive names, only in regard of these circumstances, and not in regard of the difference of materials.

As for the making and managing of these meat offerings, these were the main and generall rules by which they went.

1. That no meat offering should consist of lesse then the ^{[e] Maym ubi} tenth part of an *Ephab*. of corn, (which was but very little ^{sup per. 13.} differing from the tenth part of our bushell) and of a log of oil, which was somewhat above thirteen ounces. Now as many tenth parts might be offered, as the offerer could find in his heart to offer, so that there were not above 60 in one vessell, and to every tenth part he must join a log of oil; but under one tenth part, and under one log, there must be no meat offering. This tenth part of an *Ephab* was called an *Omer*, *Exod.* 16. 36.

2. [d] That when the meat offering was any of the four ^{[d] Id. ibid.} sorts baked, they commonly made ten cakes, or peeces of the tenth deal, and accordingly if more tenth deals were offered then one, they made ten cakes of every tenth deale that was offered; only the *High-priests meat offering* was made into twelve cakes; and when these cakes were baked, every one of them was broken in two, and twelve halfs were offered in the morning, and twelve at even.

3. [e] Some meat offerings required both oil, and frankincense, some required oil, but not frankincense, some frankincense. ^{[e] Talm. in Menae. per. 5.}

cense, but not oil, and some neither frankincense nor oil. Those that required both frankincense and oil, were these. The meat offering of fine flowre unbaked, those four that were baked, the meat offering of the High-priest, that of the Priests initiation, the omer of first fruits, and the meat offerings of Heathens and of women. The meat offering, joyned with a drink offering, required oil, but not frankincense. The Shewbread required frankincense but not oil: and the sinners meat offering, and the meat offering of the suspected wife, had neither oil nor frankincense.

[f] Ibid. per. 6.
Sect. 3.

4. [f] All the meat offerings that were made in a vessell, had three powrings of oil about it: as the unbaked meat offering of fine flowre מנחת סולת, first oil was put into the vessell, and the flowre after it, then oil was powred upon the flowre, and they mingled together, then was it put into the vessell of the service, in which it was to be brought to the Altar, and oil powred on it again, and frankincense put aloft on all; and so those meat offerings that were baked in the pan or frying-pan, oil was put into a vessell, flowre upon it, and oil upon the flowre again; these being blended together, it was baked, and being baked it was broken into its peeces, and more oil put upon the peeces, and frankincense upon all: Only what was made and baked wafer wise, they were anointed with oil, and their anointing was to be כִּיּוּן *after the form of the letter Chi*, as the Talmud expresseth it, which the Gloss explaineth to be, *After the form of the Greek Kappa, or the Hebrew Teth: as is the parting between the thumb and the finger, that is, be powred the oil so upon them, that it went this way, and that way, into two parts.*

[g] lb. Sect. 1. 2.

5. [g] Of some of the meat offerings the Priest took out one handfull, and burnt it on the Altar, and the rest hee had for himself to eat: and some meat offerings were wholly burnt, and the Priest had no part: Now these are they, of which a handfull was taken only, and the rest fell to the Priests. The unbaked meat offering of fine flowre, and the four baked, the meat offering of Heathens and of women, the omer of first fruits, and the sinners meat offering, and that of Jealousie. But the meat offering of the High-priests, and of the Priests initiation, and that that was offered with a drink offering, the Priest

Priests had no share in these, but the Altar had all.

6. [b] The manner of offering these meat offerings was thus: He brought it in a silver or golden dish, in which it was mingled, and puts it into one of the holy vessels of the service, and hallowes it in the holy vessell, and puts the oil and the frankincense upon it; then goes & he brings it up to the South-east horn of the Altar, standing on the South side of the horn. Hee had laid the frankincense on the one side; then takes hee his handfull from the oily place, and laies it in the midst of another holy vessell, and hallowes it in the midst of the vessell, then gathers he up the frankincense and laies it aloft, and brings it to the top of the Altar, there salts it and laies it on the fire, and the rest was for the Priests to eat.

[b] *Tosaph. in Menac. per. 1.*

The meat offering that was offered with the dayly sacrifice, had also a drink offering presented with it, and so had divers other sacrifices the like, *Num. 15*. Now the drink offering was only such a quantity of wine, more or lesse, according to the sacrifice as is there prescribed; which was neither mingled, [i] nor any of it powred into the fire as the meat offering was, but it was powred upon the foundation of the Altar as the blood was; and when the wine of the dayly meat offering was powred out, the song of the Temple began, as wee have observed.

[i] *R. Sol. in Numb. 15.*

There was a meat offering offered every morning with the morning sacrifice, and yet it is observable, that the time of the evening sacrifice only is called *Minchab* (which was the title of the meat offering) and the time of the morning sacrifice not so, *1 Kin. 18. 29*. And again the time of the sacrifice is called by the name of the *meat offering*, rather then by the name of the *sacrifice* it self, *Dan. 9. 21*, the reason of which is somewhat hard to give, and almost as hard to find any that have given any guesse at it; whether the former were not because the private meat offerings, or those of particular persons were most commonly offered in the afternoon: or whether it were not because the incense of the evening, was offered at the time of the meat offering, which at the morning sacrifice it was not: and whether the latter were not, because of the variety of materials in the meat offering, which was not in the sacrifice it self, or

because the sacrifice was not compleat till the meat offering came on, be it referred to the learned to judge.

And thus have we a brief account of the nature and manner of their sacrifices : (for as for the offering of their firstlings and their tenths, they were not so different from those mentioned, that they need a discourse by themselves, and about the Paschalls we shall speak anon.) There are only two things more concerning their sacrifices to be inquired after, and they are these. First, how these sacrifices of sin and trespass offerings, and burnt offerings became paid, (as we have seen how they became due.) For it may be, the offender had no mind to be at such charges though he knew he did owe a sacrifice upon such a sin, and trespass : but he would spare the cost of a lamb, or goat, and would think it better saved then spent, if he could come fairly off, and keep his money. The provision in this case was twofold, *conscience* and *penalty*, and if the first prevailed not, the second took place, if the offence were known. Those that had any conscience, or regard of Religion, or of themselves, needed no other instigation to bring their offering, when they knew they were under an offence that called for it, but their conscience, and that regard : And they had a double motive to urge them to it; first, the obedience to Gods commandement which called for it; and secondly, the expiation of the sin, which they beleaved was obtained by the offering: But if the party were not swayed by conscience or Religion, but had rather, and was readier to save his money, then either regard Gods command or his own expiation, if there were witnesse found that came forth and said that he had committed such a sin or trespass, it was best for him then to think of setting apart an offering, or else he was in danger of a penalty, as he lay under guilt: Had hee committed sin ignorantly against any of those negative precepts, the transgressing against which wilfully, had brought him under the danger of *Cutting off*; and now, when he comes to know that he had done amisse, hee refuseth to bring that sacrifice, that was due for such an offence, this contempt and refusall heightened the offence, so that now it appeared a wilfull sin, when he refuseth to seek his peace for

it as for one of ignorance; and if he were called to an account for it, and witness produced of what he had done, and he converted, he must either clear himself of the action, or [K] [K] R. Solin be challenged his offering; compare *Mat.* 8. 4. But as farre as this matter rested upon their own devotion, (and where there was true devotion, it needed no further promoter,) the nation was so zealous of their rites, and the sins that deserved cutting off, were brought into so little compasse, and so plain, that not very obvious to be stumbled against through ignorance, that the failing to the render of these sacrifices when they became due, was indifferently well prevented, by one or other of these things, either their zeal, or this plainnesse, especially this concurring that the people held, that *ex opere operato* these made their peace: The letter of the Law was, that he should offer of his own voluntary will, *Lev.* 1. 4. And yet saith Rabbi Solomon upon the place. *It teacheth that they urged him, כופין מוחו, it may be whether he would or no. But the text saith, He must do it of his own freewill. How then? They urged him till hee said I am willing.*

A second scruple about these sacrifices is, concerning the time of their presenting and offering. A man that lived at a great distance from *Jerusalem*, was saide under such an offence as that a sacrifice was due from him: what must hee do? Must he away presently thither to offer his offering? Must hee neglect his imployments at home, and travail up to *Jerusalem* at a charge double and treble, and more to the charge of the sacrifice that he was to offer, and lay all things aside till that be done? The Provision in this case was, That he that became liable to any offering, might stay the paying of it till the next solemn festival of the three came, when all must appear before the Lord at *Jerusalem*. And so his pains, and cost of going up thither did accrew upon that generall and comprehensive command for their appearance, and not from his own private and particular occasion: They make this, one of the two hundred eight and forty affirmative precepts, that they pick up in the Law, להביא כל הקרבנות שיש על האדם בחוב או בנדב

[1] That a man should bring all his offerings [1] Maym. in
ברגל ראשון שפגע בו Pref. ad Iud.

[m] Baal Har.
in Deut. 12.

offerings that are either due from him, or voluntarily dedicate, at the solemn festivall that commeth next : And so, as the Lord by appointing those three solemn times, in the spring and summer, did provide for the ease and accommodation of the people in that general service; so by this law was provision made for every mans particular exigent, and devotion. And this command and practise they ground upon those words, *Deut. 12. 5, 6.* *Unto the place which the Lord your God shall choose out of all your tribes, to put his name there, even to his habitation shall ye seek, and thither shall thou come. And thither shall ye bring your burnt offerings, and your sacrifices, &c.* Eight things (saith [m] Baal Hatturim) are named here according to the eight times using the words Before the Lord, in the Law concerning the three festivalls. And so would hee confirue that text, to the sense that we are discoursing of by a Masoretick Arithmetickall collection, as it is his common way and use to do; but those that go more seriously to worke, conclude, their bringing of their particular and occasionall devotions, at those generall appearances from that text, by expounding, the seeking and going to the habitation of the Lord; of the most eminent, and singularly commanded going thither : According to this construction and practise, the Chaldee Paraphrast understands what is said concerning Elkanah, that he went up out of his City to Shiloh to worship and to sacrifice מ'ימ' מ'ימ' 1 Sam. 1. 3. for he hath rendred it מועד למער From the time of one solemne festivall to another : what exceptions there might be in this matter, and whether, and upon what occasions, the bringing of those their sacrifices, might be deferred beyond the next comming festivall to another, and how those that were neeter to Jerusalem, and were so minded, might come with their gifts at other times, it is not much requisite to insist upon.

CHAP. IX.

The manner and managing of the dayly service.



ON the North-side of the Court of the Temple, well towards the North-west corner of it, as wee have observed in its due place, there was a great peece of building which was called **בֵּית מִקְדָּשׁ** [a] *Beth Mo-kadsh, the fire room, or the House of burning*: and the reason of the name was, because in that room there was constantly a fire kept in all cold weather, both by day and by night. By day for the Priests to warm themselves by, when they came from the service, and by night for them to keep their guard by, for this was the chiefest Court of guard of the Priests, of all the three. Here the Elders of the House of their fathers warded, and had the keys of the Court gates hanging by them, being committed to them by *Amarcalin*: If they had a mind to sleep at any time, there were benches round about the room, on which they laid them down and slept: And the younger Priests that were with them (for such also were there) when they would sleep, they laid themselves down on the ground, and the holy garments in which they were to serve, they wrapped up and laid under their heads, as it were a pillow, and slept in their ordinary wearing garments.

[a] *Talm. in Tam. per. 3. & in Middarb. per. 1. Maym. in Beth halbech. per. 5.*

Now betimes in the morning, against the President of the service should come, they had bathed themselves in water, and put on the garments of the service, and made themselves ready against he came: They had this *Maxime* concerning their bathing in water for the service, **אִין אַר נכנס לעוֹרָה** [b] *That a man, yet though he were clean, yet might he not goe into the Court to serve, till he had bathed himselfe in water.* And for this purpose they had their bathing places in severall rooms, some for the High-priest, and some for the other Priests, which places wee have particularly observed in our survey. Having bathed themselves in the morning, they needed not to do that againe of all the day, unlesse upon doing their easments of nature by seige, but they

[b] *Talm. in Yoma. per. 3.*

washed their hands and their feet, upon their making of water; and as oft as ever they came within the Court about the service, did they go out and in never so oft. And to this custome our Saviour seemeth to allude, *Iob. 13. 10. Hee that is washed needeth not save to wash his feet, but is clean every whit.* At last the President commeth, and knocketh at the door, and they open to him: what President it was, whether of the Lots, or the

[c] *Msym. in Sagan,*
Tam. per. 6.

[d] *Tam. per. 1.*

[c] *Msym. in Sagan,* we will not dispute, ([c] *Maymony* saith, it was the president of lots) but the *Talmudick* dispute about the time of his comming, may bee worth our marking: [d] *At what hour* (saith the Treatise *Tamid*) *did the President come?* And it answers thus. *Not at all times alike: sometimes he comes at Cocke crowing, sometimes neer unto it, sometimes before it, and sometimes after:* which nominated uncertainty of the time, and yet their readines for him whensoever he came, is so parallel to those words of our Saviour, *Mar. 13. 35.* that if those were not spoken in some allusion to this custome, yet may they bee well illustrated by it.

[e] *Ibid.*

[e] Out of the room *Beib mohadd*, they go through a wicket into the Court, carrying candles in their hands: and there as soon as they were all come in, they divide themselves, and half of them goe (in the Cloister walke) about the Temple, on the West and South sides of the Court, and the other half along the North and East sides, and both Companies met at the *Pastry mans Chamber*, which was on the left hand of the gate of *Niesmor*: and being met there they asked one another. *Is all safe and well? Yes, all is well:* And then they called the *Pastry man* up to go about his business, to make the *חביתין* cakes for the High-priests meat offering.

SECT. 1. *The manner of their casting lots, for every mans severall employments.*

Then did the President call upon them to go and cast lots, to decide and appoint what work every one must goe about. The place where they were to do this, was in the building *Gazith*, namely in that room of it that stood within the Court: for some part of it stood within the Court, & that part upon some occasi-

occasions was as the Chappell of the Temple, and some part of it stood out into the *chel* *ḥm*, and in that there sate the great *Sanbedrin*.

[a] Being come together into the place, they all stand round, and conclude upon a number that they wil count, as threescore, fourscore, or a hundred, or what they thought good. Then the President of the lottery takes off some one of their caps, and puts it on again, and Here (saith hee) *will I begin to count: Now put up your fingers:* They put up their fingers, one, or two, or three, as they pleased: and hee begins at him whose cap he had taken off, and tells the fingers that were held up round: Hee at whose fingers the tale or summe agreed upon is up, hee is the man on whom the lot is faln, and to him doth that particular service accrew, for which the lot was cast. [a] *Maym. in Tamid. per. 4.*

[b] The first loting was to determine, who should first cleanse the burnt offering Altar of its ashes. They had used to run and scramble for this service, and first come to the Altar, first doe it: But (besides the roughnesse and irreverence this manner of doing carried with it) a speciall occurrence and inconvienience that befell at one time, (which was, that one of the Priests thus shuffling for this business, was thrust down by his fellow from off the rise off the Altar, and brake his leg) did cause the *Sanbedrin* to take order that the worke should be done with more reverence and calmnes, and therefore they decreed that the lottery should appoint who should doe it, and this was the first imployment that they lotted for, and he at whom the number agreed upon is up, must have it. [b] *Idem. per. 2.*

Sect. 2. *The cleansing and dressing of the burnt offering Altar.*

HEE [a] to whom it was allotted to cleanse the burnt offering Altar (which was the first lot cast, and the first worke to be done) leaves his fellows in the room *Gazitb*, and having first washed his hands and his feet at the laver, hee goes about the work. [a] *Maym. in Tam. per. 1.*

[b] There were three fires continually made upon the altar: the first was the great fire which was made for the burning of the [b] *Maym. in Tamid. per. 2.*
[sacrifices.

sacrifices. A second lesse then it was made upon the side of it, from which they took coals to carry into the holy place to burn the incense. And a third was made for no other use, but to keep the fire in, that it might burn continually, and not go out: And they give their reason for this number of fires, which I shall not insit upon: Now he that was to dresse the Altar of its ashes first, he takes a silver chafing dish which usually stood on the Westside of the Altar, and going to the Altar top, hee scrapes the coals this way, and that way, and takes up his dish full of burnt coals, and comes down with them to the pavement, and when he comes there, he turns his face towards the North, and goes so along, till hee comes to the Eastside of the Altar-rise, and there he laies down the coales on a heap, hard by the rise, in a place where they also laid the garbage of the Birds, and the ashes that were cleansed off the golden Altar.

When his fellow Priests perceived that hee was come down from the Altar, they halted and washed their hands and feet, and taking the shovells and hooks that were for that service, they turned the peeces of the last nights sacrifice, if any were yet left unburnt, to the sides of the Altar, and if the sides would not hold them, they laid them upon the Altar rise. Then do they scrape together the ashes from all the sides to the middle of the Altar, upon a great heap, and take from thence as much as filled a great vessell of halfe an Homer (this vessell was called *מסכתר* *Pesachtar*) and this they bring down with them, yet leaving a reasonable big heap of ashes still, which they call *Tappushb*. When they had brought this great vessell of ashes down, others of the Priests in lesser vessells carried them away, even out of the City: and laid them in a calme place, that the wind might scatter them as litle as possible: and these ashes might not be put to any use.

This cleansing of the Altar every morning, they began most commonly about the dawning: but on the three solemn festivals they began much sooner, and on the day of Expiation, they began from midnight. When therefore they had thus brought off the ashes, they go about to make the fire: And first they begin with the great fire for the burnt sacrifices, which they called *מערנה גרולח* *The great pile*, and this they made some-

something towards the East side of the Altar. The second fire which was for the coals for the incense, was made of the wood of figtree only, and that was made toward the Southwest corner, as that place being neereſt to the Priests ſtanding upon the Altar riſe, & the coals there being the readieſt to be taken away. As for the third fire, which was for the keeping of the fire continually burning, it was made indifferently in any part of the Altar: Now beſides all the other wood which was laid on the great fire, they added two ſingular billets, (for which they produce ſingular tradition) to it, when the ſacrifice came on; which at the morning ſacrifice was carried and laid on by one Priest, but at the Evening ſacrifice by two. Having thus made the fire, they lay the peeces of the laſt nights ſacrifice that were not burnt, upon it again; and ſo they come down, and return into the room *Gazitb* again; and there the Preſident calls them to a lottery again.

There were thirteen particular ſervices more to bee aſſigned to particular men; as killing the ſacrifice, ſprinkling the blood, cleaning the golden Altar, dreſſing the lamps, bringing the parts of the ſacrifice to the riſe of the Altar, &c. The firſt of which was appointed by lot in the ſame manner as before, and the reſt fell in order to the perſons, as they ſtood in order beyond him: they therefore conclude again upon another ſumme or number, hold up their fingers, and hee counts again. The man at whoſe fingers the count is up, 1. Hee is appointed to kill the ſacrifice. 2. Hee that ſtands next beyond him muſt take and ſprinkle the blood. 3. The next beyond him muſt cleanſe the incenſe Altar. 4. The next beyond muſt dreſſe the candleſtick and lamps. 5. The next muſt bring the head and legs of the ſacrifice to the riſe of the Altar. 6. The next muſt bring his two ſhoulders. 7. The next, the rump and the feet. 8. The next, the breaſt, weaſand and plucks. 9. The next, the two loins. 10. The next, the inwards. 11. The next, the meat offering. 12. The next, the High-prieſts meat offering. 13. And the next, the drink offering. And thus theſe thirteen ſeverall employments were diſtributed ſeverally to thirteen men, the firſt by the lottery, and all the reſt by the mens ſtanding, and this was the ſecond lot,

There were two lots for two services more used, namely for the burning of the incense, and for the bringing of the peeces of the sacrifice from the rise of the Altar, to the Altar top, and laying them on; but those two lots were not cast till a little further in the day, then the time that we are now upon. Now the reason why they counted fingers or hands in their lotting, and not the persons themselves, was, because they held it not convenient to number Israelites by their persons, but by some other thing: the reason of which conceit they give, but it is out of the rode of our present pursuit, to follow the inquiry after it.

Those who were missed, and were not either by the lot, or by their standing appointed to any of these employments, that are mentioned, they put off their Priests garments, all but their linnen breeches, and went about the more servile works; as to fetch out the vessells, that were to be used, to carry away the ashes, that were fetched off the Altars, and the like.

SECT. 3. *The killing of the morning sacrifice, dressing the lamps and incense Altar.*

[4] *Talm. in*
Tamid. per. 3.
et in Ioma. per.
3.

Then [a] doth the President say to them, *Go and see whether it be time to kill the dayly sacrifice*: One or another went to the top of some of the buildings about the Temple, and when he sees it fair day, he saith, *נרקה* *It is fair day. I, but* (saith the President) *is the Heaven bright all up to Hebron?* Hee answers, *Yes*. Then saith he, *Go and fetch the Lamb out of the Lamb room*; and so they do, and though hee were searched before, whether he were right and faultlesse, yet do they now search him again by candlelight, but they may not kill him but by daylight: yet once (as the *Talmud* relateth) they were deceived by the moonlight, and thought it had been day, and so slew the morning sacrifice by night.

He that was allotted to kill the Lamb, and had fetched him out of the *Lamb room*, brought him to the place of the rings, where the sacrifice was usually slain; and the rest that were to sprinkle the blood, and to carry the parts to the Altar, goe with him thither, and wait for their employment till it come: others go into the room where the vessells of the service lay, and from thence

thence they bring ninety three silver and gold vessells, which were all to be used that day, in one of them they give the Lamb water to drink, for that, they thought made him to flea the better.

The Seniors that carried the keys of the gates of the Court, when they saw their time they caused the gates to bee opened, and at the opening of the last gates of the two Courts, the trumpets sounded, and gave warning to the *Levites and Stationary men*, for their attendance: At last the gate of the Temple it self was opened, for those two to go in at, that were to dresse the golden Altar and the Lamps, who took with them for that purpose, two golden vessells, the one they called *טני* *Teni*, and the other *קז* *Caz*.

As soon as the noyse of the opening of the Temple doore was heard, he that was to slay the sacrifice slew him: and as near as might be, he that cleansed the incense Altar, cleansed it while the sacrifice was in slaying. And when they sprinkled the blood, he that was to dresse the lamps, dressed some of them at the ayme of sprinkling.

The manner of cleansing the incense Altar was thus. He took the golden dish *Teni*, and set it before the Altar, and took his handfull of coals and ashes of the Altar, put them into it, and brushed the rest into it; left it standing there, and so came out.

The dressing of the lamps was in this manner. There was a great stone that lay before the Candlestick, in which there were hewed three steps; whereby, he that was to dresse the lamps, stepped up. What lamps were out, he took out the yare and oil, and put in new, and lighted them at some of the lamps that were not out. Only that which they called *the western lamp*, if that were out, it must not bee lighted but by some fire fetched from the sacrifice Altar.

The *western Lamp* *נר מערב* was not that which stood most westward of all the seven, but the middlemost of all, and it was so called, because it was set bending westward, towards the most holy place, and all the rest of the lamps stood bending towards this.

As for those lamps that hee found burning, he snufft them,

dress them, and supplied them with new oil. And thus hee did only by five lamps at this time, for hee dressed not all the seven at once: and having thus done, he sets down his golden dish *Cox*, on the second step on which he had gone up, and so he came out.

In the mean while they without were sprinkling the blood, slaying the sacrifice, and dividing it into its peeces: which so divided, the severall men, appointed to carry the peeces to the rise of the Altar, brought them thither, salted them, and left them there, and now again goe into the room *Gazitib*, which was as their Chappell, to their prayers.

SECT. 4. *Their Publick Prayers, their Phylacteries.*

[a] *Tamid.*
4. per.

[b] *Mayn.* in
Tamid. per 6.
Seder Tephil
luf.

THen [a] the President calls upon them to goe to prayers; which they began thus, [b] *Thou hast loved us O Lord our God with an everlasting love, with great and abundant compassion hast thou compassionated us, O our father our King: for our fathers sakes who trusted in thee, and thou taughtest them statutes of life. So be gracious to us also, O our father, O most mercifull father, O thou compassionate one, pity us. And put into our hearts, to know, understand, obey, learn, teach, observe, do and perform all the words of the Doctrine of thy Law in love, and enlighten our eyes by thy Law, and cause our hearts to cleave to thy commandments, and unite our hearts to love and to fear thy name, &c.*

After this prayer they rehearsed the ten Commandements, and after the ten Commandements they said over their Phylacteries.

There is mention of their Phylacteries in the Scripture, *Mat.* 23. 5. and they were four sections or Paragraphs of the Law, written in two parchments, which parchments they wore about them continually, as memorandums of their observance of the Law, and evidences of their devotion: and therefore they were called in the Greek tongue *Phylacteria*, or *Observatories*, and in the Hebrew *Tephillin*, or *Oraisons*.

The portions of the Law that were written in these parchments were these:

I. *Exod. chap. 13. ver. 3, 4, 5, 6, 7, 8, 9, 10.*

II. *Exod.*

II. *Exod. chap. 13. ver. 11, 12, 13, 14, 15, 16.*III. *Dent. chap. 6. ver. 4, 5, 6, 7, 8, 9.*IV. *Dent. chap. 11. ver. 13, 14, 15, 16, 17, 18, 19, 20, 21.*

The manner and curiosity of writing these sentences [c] in their severall columnes, and in what parchment, and with what ink, is largely discoursed by the Authors cited in the margin, with which I shall not trouble the Reader at this time: only I may not omit the reason why these were used, rather than any other sentences of the Law, which was this, because in every one of the sections there is mention, either of *These words being Tota phob, or frontlets between their eyes, or a memoriall between t'xir eyes*, or that they should *bind them upon their hands*. And accordingly the place where they wore these two parchments was, the one upon their foreheads downwards, towards between their eyebrowes, and the other upon their left arm: whereupon [d] *Tanchuma* hath taken occasion to expound Gods swearing by his strong arms, of his swearing by the *Phylacteries*.

[c] *Vid. Maym. in Tephillin. per. 1. Cy 2. Cy Buxtorf. Lex. Tal. in D.*

[d] *Tanchuma. fol. 6. col. 3.*

I doubt whether all the nation used these *Phylacteries* indifferently, or only those who were called, *The Scholars of the wise*, who pretended more knowledge, devotion, and study of the Law then the common people: [e] It is recorded by the Jewish writers, that the *Sadducees* though they could not away with the *Pharisees* traditions, yet that they used *Phylacteries* as well as they, but only that they differed from them in opinion, about the place where they should wear them: but whether husbandmen, tradesmen, and the rest of the common people wore them, as well as scholars, and the learned of the Nation; this one passage of *Maymony* amongst other arguments, may give some occasion to suspect: He speaking of those things, for which a man might be allowed, to passe by a synagogue whilst they were at prayers there and not come in; among other things he saith thus, [f] *were his Phylacteries seen upon him, then that was a sign that he neglected not the Law*, and so though he had occasion to passe the Synagogue at that time, yet his *Phylacteries* appearing, spake for him, that it was not for want of devotion, that he passed the Synagogue, but was called away by some business or occasion.

[e] *Tract. Mas. in.*

[f] *Maym. ubi sup.*

Howsoever the common people did not wear these *Phylacte-*

[e] Talm. in
Beracoth. per. 2.

ry parchments, as the learned did, yet both learned and unlearned were bound alike to the rehearsing or saying over the Phylactery sentences contained in them morning and evening every day. [g] *Ten workmen, that were on the top of a tree, or on the top of a piece of timber, (rearing or repairing a house) they were bound to this rehearfall there, when the time of the day for it was come.*

This rehearfall, is commonly called by the Hebrews קריאת שמע *Keriath Shema*, the saying over of *Shema*, because one of the Sections began with *Shema Israel, Heare O Israel &c. Deut. 6. 4.* which though it were not the first of the foure, as they stand written in the booke of the Law, nor though it were not first written in their parchments which they wore, yet was it ever the first in their rehearfall, and the reason is given, because it containeth the first and the foundation of all other duties, and that is, to love the Lord.

[b] Ibid. per. 1.

The time of their *Keriath Shema*, or rehearfall of their Phylactery sentences in the morning, is thus determined in their traditions. [b] *At what time of day do they say over their Phylacteries in the morning? Namely, from such time as a man can see to distinguish between blew and white: Rabbi Eliezer saith, between blew and green, even untill sunne rising, Rab. Joshua saith, untill the third houre. And at what time do they say them over at Evening? Namely, from the time that the Priests goe in to eat their offerings untill the end of the first watch &c.*

Now besides this daily rehearfall of these sentences morning and evening, to which they were all bound by their traditions, they also held it a great piece of piety to say them over at the hour of death: so it is related of one of the ten Martyrs of the kingdome, (for so let me translate חרוגי מלכות) that as he was saying over his Phylacteries, he was slaine and cast unto the dogs. And to speake from more later times, Joseph the Priest [i] in his various History of the *Turkes, Jewes, and Christians* (a booke very rare to be had) describing a massacre raised by the red Crosse Souldiers that went under Godfrey of Bullboim, and the rest to the holy warre, against the Jewes in Germany: he recordeth it severall times over, (that when such and such murdered Jewes were ready to expire, yea even children in their mothers

[i] Lib. 1. ad
am. 1096.

mothers armes, they said their *Kerish Shemas*, or their *Phylacterie* sentences over, and with those in their mouthes they gave up the ghost.

Sect. V. *The burning of incense, and the rest of their prayers.*

Concerning the time of the burning of incense, they have this tradition של שחר היחה קרינה בין רם קטורה של שחר לאיברים של בין הע רביום אין איברים לנסכים [a] [a] *Jema per. 3.*
That the incense of the morning was offered betweene the sprinkling of the blood, and the laying of the pieces upon the Altar: and of the Evening, betweene the laying on of the pieces on the Altar, and the drink offering. Now for this imployment of offering the incense, they goe to loting againe, to be resolved who should do it; and so there was another lot likewise cast, to determine who should bring the pieces from the rise of the Altar and lay them on.

He that was allotted to burne the incense, tooke a silver dish in which there was a censer full of frankincense; another tooke another dish and went to the top of the Altar, and thence tooke some burning coales and came downe. These two must go into the Temple; now as they go, there was a great vessell or instrument, or what shall I call it? (they call it מגרפה *Migrephab*) which being rung or stricke upon, made an exceeding great sound; and so great, that they set it out by this hyperbole מ'אדם שזמע קול הכרו בירושלים מקול המגרפה

One man could not heare another in Jerusalem, when the מגרפה Migrephab sounded: It was as a Bell that they rung, to give notice of what was now in hand. And the ringing of it, as saith the Treatise Tamid, served for these three purposes. [b] 1 A

ny Priest that heard the sound of it, knew that his brethren were now ready to goe in and worship, and he made haste and came. 2 Any Levite that heard it, knew that his brethren the Levites were going in wising, and he made haste and came: And 3 the head or chiefe of the Station hearing the sound of it, brought up those that had beene uncleane and had not yet their atonement made, into the gate of Nicanor to have them there atoned for.

[b] *Tam. per. 5;*

The

The two men then, that are going into the Temple to burne incense, ring upon this Migra-phah as they goe by it, (for it lay betweene the Altar and the porch) to give notice to all who were to attend, that now the service was in beginning, and to chime them in. As they goe up the steps, the two that had been in before, to cleanse the incense Altar, and to dresse the Lampes, go up before them: He that had cleansed the Altar goeth in, and taketh up his dish *Tani*, and worshipping, and commeth out. He that had dressed the five Lampes before, dresseth now the other two, and taketh up his dish *Cox*, and worshipping, and commeth out. He that went in with the censer of coales after a little officedone towards the disposing of the incense, leaves the other there, and hee also comes out.

Now he that is left there alone for the burning of the incense, he offers not to kindle it, till the president from without with a loud voice give him notice when he shall beginne: yea though it were the High-priest himselfe that offereth the incense, yet he begins not to do it, till the President have called to him, *Sir offer*: and as soone as hee hath given the signall to the incense offerer that he shall begin and offer, all the company in the Court with-drawes downward from the Temple, and fall to other of their prayers.

Sect. VI. *The rest of their prayers.*

BEsides the prayers and rehearsal of the Decalogue and of their Phylacteries mentioned before, they had three or foure prayers more which they used at the morning Service, and they were these; [a] The first they called *אמת ויציב* *Emeth, and Yatzib*, because it began with those two words, and it referred to their Phylacteries, and it was of this forme. *Truth and stability, and firme and sure, and upright and faithfull, and beloved and lovely and delightfull, and faire and terrible and glorious, and ordered and acceptable and good and beautifull in this word for us for ever and ever. The truth of the everlasting God our King, the Rocke of Jacob, the shield of our salvation for ever and ever.* Hee is
sure

[a] *Tam. ubi
supr.*

sure and his Name sure, and his Throne settled, and his Kingdom and truth established for ever more, &c.

[b] The second is called by the Talmud text אַבּוּדָב Avodab, [b] *Ibid. & Maynabi sup.* but by *Maymon* רֵשֵׁף *Reisef*, yet they both agree in one as to the prayer it self, only the one names it after the first word in it, and the other after one of the chiefest words in it. The tenor of it was thus, Be pleased O Lord our God with thy people Israel, and with their prayer, and restore the service to the Oracle of thy house, and accept the burnt offering of Israel and their prayer in love, with well pleasednesse; and let the service of Israel thy people, be continually well pleasing to thee. And they conclude thus, We praise thee who art the Lord our God, and the God of our fathers, the God of all flesh, our Creator, and the maker of all the Creation, blessing and praise be to thy great and holy Name, because thou hast preserved and kept us; so preserve and keep us, and bring back our captivity to the Courts of thy holinesse, &c.

A third prayer ran thus, שֵׁם שְׁלוֹם *Appoint peace, goodness, and blessing, grace, mercy, and compassion for us, and for all Israel thy people; blesse us O our father, even all of us as one man, with the light of thy countenance, for in the light of thy countenance thou O Lord our God hast given us the law of life, and loving mercy and righteousness and blessing and compassion and life and peace, let it please thee to blesse thy people Israel at all times. In the book of life, with blessing and peace, and sustentation let us be remembered and written before thee, wee and all thy people the house of Israel, &c.*

And a fourth prayer was used on the Sabbath as a blessing, by the Course that went out, for a farewell, upon the Course that came in, in these words, Hee that caused his name to dwell in this house, cause to dwell among you love, and brotherhood, and peace, and friendship. Compare 2 Cor. 13. 11.

Now whereas there is some seeming doubtfulness among the Talmudicall writers, about the time of these prayers, they leaving it somewhat uncertaine whether they were uttered immediately before the offering of the incense, or in the very time of its offering, the Evangelist Luke hath determined the question, and resolved us, that the multitude was praying at the very time of the incense, Luke 1. 10. and even the Glosse upon the Talmud it selfe, doth tell us, that those prayers were the peoples prayers, the last only excepted.

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When

When those prayers were done, he whose lot it was to bring up and lay the pieces of the sacrifice upon the Altar, did that bulnesse in that manner as hath been mentioned before, namely, first singing them into the fire, and then taking them up again, and laying them in order.

After which things performed, the Priests, especially those that had beene in the holy place, (with the holy vessels in their hands that they had used) standing upon the stairs that went up into the porch, lifted up their hands and blessed the people. Compare *Luke* 1. 22.

[c] Taanish
per. 4. Maym.
in Tepbil. &
Bircorb. coha-
nim. per. 14.
& 15.

Not to insist upon the large disputes and discourses [c] that are among the Jews about their lifting up their hands; the blessing they pronounced was that in *Numb.* 6. 24, 25, 26. *The Lord blesse thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.* And the manner was thus, they lift up their hands above their heads, with their fingers spread, and one of them saith over this blessing word by word, and they say after him, and they make it all one blessing (but in the Synagogues they made it three) and when they have ended it, the people answered, *Blessed be the Lord God, the God of Israel, from everlasting to everlasting.*

After this blessing the meat offering was offered, and after that the *חֵטִי* meat offering of the High-priest, and last of all the drinke offering; and then began the song and musick, of which we have spoken before; and upon every stop of the song, the trumpets sounded and the people worshipped; and having done so at the last close they departed.

Thus was the ordinary and common service of the Temple morning and evening, save that at the evening service there was some small difference from this rubrick, which was not very materiall: as that then they cast not lots for their severall employments, but those that the lot had assigned them in the morning, they retained in the afternoone: onely about the matter of burning the incense they cast lots anew amongst those of the house of the father that served that day, that had never burnt incense in their lives: but if all of them had at one time or other been upon that employment, then he that had had it by

by lot at the morning Service, did also performe it at the evening: likewise at the evening Sacrifice the burning of incense was a little later then at the morning, as was toucht before; for it was not till after the laying on of pieces of the beast upon the Altar, and the offering of the drink offering: so that then the burning of incense and the publique prayers fell in just with the time of the *Minchab* or meat offering. The Priests also lifted not up their hands in blessing the people at the evening service on some dayes, as they did in the morning, and the reason why they did not, is given, and the matter discussed in the beginning of the fourth chapter of the Treatise *Tasmit*, but it may seeme more tedious to the Reader then either usefull or delightfome to insist upon it.

CHAP. X.

*The manner of their worshipping at
the Temple.*



THE holinesse of the place, and the equity of that Law, *Ye shall reverence my Sanctuary*, did justly challenge all solemne and holy behaviour of them that came to worship there: for which, as the law had prohibited all uncleannesse from that place, so did the great Masters of traditions prohibit other things which the Law had not named, in which provision they did, as they did generally in all other things, they strained at a Gnat and swallowed a Camel: not sticking to make and permit *the house of prayer* to be a house of merchandise, and a den of thieves, and yet strict in prohibiting what was of far lesse faultinesse and scandall. According to which their punctuall precisenesse in lesser matters

I. *לא יכנס אדם לחר חבית במקרו* [a] *No man might go into the mountain of the house with his staffe.* It being reputed as a thing unfit, to bring in weapons of striking into that place of peace, or to use that place as a journey, which was to be a rest, or to leane upon any staffe there, but onely on God. From this cu-

[a] *Berachot. per. 9. Zavim. per. 1. Gemara. Maym. in Beib Habbech, per. 7.*

stone it was that our Saviour drove not out the buyers and sellers out of the Temple with a staffe, but with a whip of cords, no staffe being permitted to be brought in thither. And here it was a strange contradiction in religion, that they might bring cattle to market into the *Mountaine of the house*, but they might not drive them in thither with a staffe. Yet did *the man of the Mountaine of the house* walke up and downe the Mountain with his staffe, and use it to strike too, for חבט במקלו as *Maimonides* tells us, he cudgelled or punched with his staffe, those Levites that lay sleeping upon the guards.

[b] Ibid.

II. או כסנעל שברגליו [b] Nor might any man enter in thither with his shoes on his feet. This prohibition they tooke from those words of God to Moses and Joshua, Put off thy shoes from thy feet &c. *Exod. 3. Josh. 5.* Under which prohibition and practice was couched that doctrine, which the *Targum* uttereth on these words in *Eccles. 5.* Take heed to thy feet when thou enterest into the house of God. [c] Thou son of man take heed to thy feet when thou enterest into the sanctuary of the Lord to pray, that thou goe not in thither full of thy sins unrepented of, &c. And be not as fooles, which offer sacrifices for their finnes, and yet turne not from their vill worke.

[c] Targ. in
Eccles 5. 1.[d] Erach. per.
2. in Gemar.

They might go into the *mountaine of the house* in their sandals though they might not in their shoes, [d] but the Levites might not goe into their desks to sing, nor their Priests into the Court to serve, no not so much as in their sandals, but bare footed.

III. או כמזונתו Nor might any man enter into the mountain of the house with his scrip or bag purse about him. The word מזונת or מזונה is taken by some to signifie a little upper garment that they wore, which in Greeke (from which language they conceive this word is taken) is called *Emulmus* Job. 2. 1. 7. but I have ventured to render it a scrip or bag purse, for the clearer sense of the prohibition that we are about, upon some grounds and reasons which I shall give, when I have named one or two of their prohibitions more.

IV. או במבק שעל רגליו Nor might he come in with the dust upon his feet, but he must wash or wipe them, and looke so his feet when he entered into the house of God. How under this might bee couched

couched the doctrine of shaking off all worldly thoughts and affections when they were to goe about the service of God, is ready for every one to observe, and needeth no intimation.

V. במעט הצרורין לו בסדונו *Nor with many tyed to him in his purse.* The words of our Saviour to his Disciples when he was sending them to preach, are so parallel to these prohibitions, that it is more then probability that he speaketh in allusion to these things. *Provide neither gold, nor silver, nor brasse in your purses, nor scrip for your journey, neither shoes nor staves,* Mat. 10. 9, 10. And therefore I have the rather translated

אפונרה *a scrip*, and סדון *a purse*, because those two words in our Saviours speech do not only fitly translate these two, but that they seeme to do so purposely. And for the rendring of the former word so, there is this double warrant: 1 Because the word חרמל, which the Syriack hath used to render the Greeke word *θησαυρος* by in the place cited, is sometimes used by the Talmud in conjunction with the same words that אפונרה

is used with here; as במקלו וחרמלו [e] *with his staffe and his scrip*, מקלו וחרמלו [f] *his staffe, his shoes, and his scrip*: and 2 from the signification that Ralbi Nathan giveth of

אפונרה In these words, [g] *It was a kind of vesture which was a little upper garment in which were many places sewed, in which they put any thing they met with, that they had occasion to use: So that this was a kinde of an apron with divers purses, or pockets made in it, in which they put their necessaries, as we do in our pockets;*

which apron they could readily put on or off, wear or lay aside as they saw occasion. And as in such an apron they had their pockets, so in the scarfe or girdle wherewithall they girded their under coats, they had their purses, Mat. 10. 9. Their girdles ordinarily were of linnen, which the word before סדון meaneth, (and it was extraordinary in *Elia* and *John the Baptist* to goe in leathern girdles) and in these their girdles they had a way to keep the money that they carryed about with them when they travelled or went upon their occasions, but into the Mountaine of the house they might bring no money in it. And thus might they not come thither, with any thing of worldly notion or incumbrance about them, but

[e] *Shalhash.*
per. 2. fol. 32.
[f] *Jebamoth.*
fol. 122.
[g] *Aruch in*
אפונרה

must lay aside for their time of being there, (as a lecture of devotion retired from worldly thoughts or employments) their money, their worldly implements and utensils, and whatsoever in their common employments & occasions they used, and used to carry with them; Sure then (it will be thought, that) the poor Creepie that lay at the *Beautifull* gate begging, *Act. 3.* had but a very poor and comfortlesse trade of it, to beg there where no money was, or might be stirring: and when *Peter* and *Iohn* say to him, *silver and gold have I none*, it may seem that that was the tune of all that came by him: But money was brought into the Temple in abundance, though they brought it not in their purses, for they gave money to the Priests, who helpt them to offerings for their money, and they gave money to the treasury for the poor, but they brought their money in their hands. And it may be that phrase so ordinary in the Hebrew did allude to this custome, *Hee shall bring an offering at his hand shall find.*

VI. Being come into the mountain of the House, he must be carefull of these four things. אסור לרוק בכל הר הבית, ג.

[b] *Maym. ubi*
4116.

[b] *He may in no wise spit there: but if he be necessitated so spit, he must do it in some corner of his garment:* Yet did they not stick to spit in the face of him that was greater then the Temple, *Mat.*

[i] *Shek. per. 8.*

26. 67. [i] *There was a street in Jerusalem, which was called the upper street, and in this street spittle was unclean, and so it was in no street of Jerusalem besides.*

2. לא יקל אח ראשו כנגד שער מורחא *He may not use any irreverent gesture; especially not before the gate of Nicamor,* for that was just before the face of the Temple: and this irreverence forbidden was, that they might not laugh, scoffe, nor talke idly, much lesse doe any thing of a higher irreverence.

3. לא יעשה הר הבית הפנוריא *He may not make the*

[k] *Maym. in*
Tephillah. per. 1.

Mountain of the House a thorough-fare: [k] *no more might they do one of their Synagogues: As if he had occasion to goe from one side of the City to another about his occasions, he might not go through the mountain of the Temple, though that were the nearer way, but he must goe about: for thither hee might not come מלא לרכל מצוח, but only upon occasion of Religion.*

4. **הלך לעזרה חנכנך** He that went into the Court must go leasurately and gravely into the place where hee was to stand, and there he must demean himselfe as in the presence of the Lord God, in all reverence and fear.

VII. **אין מחלל אלה מעומר** [1] Being now come in, [1] *Id. ib. per. 5.* to pray and to attend the service in the Court, 1. He must stand, and neither sit, nor lean, nor lie: for besides that caution which we shall observe by and by, that none might sit in the Court, it was not only their custome, but they held it their duty to pray standing wheresoever they prayed: Our Saviour saith, they loved to pray standing in the Synagogues, and in the corners of the streets, *Mat. 6.* Their own traditions doe bear witness to these words, both as to the posture, and to the place. *There are eight things* (saith *Maimony* in the place cited above in the margin) *that he that prayeth must take notice of, to doe them: namely, to stand, to set his face toward the Temple, to compose his body, to compose his clothes, to sit his place, to order his voice, to bow, and to worship: Hee is not to pray but standing (unlesse sick or weak) and if he be in a ship or a cart, if he canke him stand.* And in the seventh Chapter of the same book, he speaks of praying in the streets at their Falls, and some other dayes when the Synagogues would not hold them. 2. As for the composition of their bodies in prayer, the rule that their tradition gives, is this, *Hee is to stand, with his feet one euen by another, And must cast his eyes downward, and his heart upward, and he must lay his hands upon his breast, the right hand upon the left, and hee must stand as a servant before his Master, with all reverence and fear.* Their looking down in prayer, they took from those places in scripture that speak of being ashamed to look up towards heaven, and of being unable to look up because of sin, and to this posture of looking down, and laying his hands upon his heart, that demour of the Publican in the parable seemeth parallel. *Hee would not so much as lift up his eyes towards heaven, but smote upon his breast, Luk. 18. 13.* And even the Priests when they pronounced the blessing upon the people, neither looked up towards heaven, nor leuell upon the people, but down upon the ground, and the people might not look upon them.

VIII. **אין ישיבה בעזרה אלא למלכי בים דיוד נלבר** Were

Were they never so weary with standing, or had they stood never so long, yet might they not sit down in the Court, either people or Priests: For this is a most known and received *Maxime* amongst the most Jewish writers, *That no man whosever might sit in the Court, but only the Kings of the House of David.* [m] Though *Kimchi* alledg some, that excepted the Kings from this privileged, and allowed it only to the High-priest. [n] *Midram Tillin* doth wittily apply this sitting of the King alone, and all the rest standing, to the posture of the congregation in heaven, where the great King sits, and all the company there, standeth attending on him: But some other of the Jews do as unwittily apply it, when they make this to be one of *Jeroboam's* greatest fears for the peoples withdrawing from him, and personate him speaking thus. [o] *It is certain that there is no sitting in the Court, but only for the Kings of the house of David: therefore as soon as they shall see Rehoboam sitting, and me standing, they will conclude, that if I were a King I should sit down, &c.* [p] From this received tradition, of not sitting in the Court, the great *Saumbedrin*, who sate in the room *Gazith*, which was in the South wall of the Court, would not presume to sit in that side of the building that stood in the Court, but they sate in the other side that stood in the *חל' el*. In its due place wee have at large described the situation of that building and their sitting there.

[m] *Kimch. in*
1 Sam. 1. &
Lev. Gersonib.
[n] *Midr. Till.*
n Pl. 1. ab initio

[o] *R. Sol. &*
D-Kimch. in
1 King. 12.

[p] *Maym. in*
Beth hatbech.
per 5.

[q] *Id. in Te-*
phillah ubi sup.
[r] *Avoth. R.*
Nathan. per. 6.

[s] *Maym. in*
Arjudei torah.
per. 1.

I X. *לא יעמד בראש מנורה.* [q] *They might not pray with their heads uncovered: And the wisemen and their scholars* (saith my Authour) *never prayed but being veiled.* So [r] *Rabbi Nathan* relating a story of *Nicodemus*, how he prayed, and begged for rain in a great exigent, and mentioning his twice going in to pray upon that occasion, he doth particularly expresse this circumstance *הוה עמו* *That he put on his veil, and went in, & prayed.* And the Jews compare the appearing of the Lord upon mount *Sinai* in a cloud, to the *Angelm Ecclesia*, or minister of the congregation, *having on his veil.* [s] *כשליח צבור עמו.* The Priests wore their caps or bonnets constantly all the time they were about the service, and yet it seems they did not account that covering of their heads sufficient when they went to pray, but they put on some other covering also. This custom and practice of theirs the *Apostletakth* to task, 1 Cor. 11. 4.


X. Their

X. Their bodily gesture in bowing before the Lord, was either כריעה *bending of the knees*, or קריה *bowing of the head*, or השתחויה *falling, prostrate upon the ground*. Now this last is most spoken of, and yet according to its strict propriety it was least in use: they used indeed sometime to fall down upon the floor in prostration, but ordinarily this was changed among them from a flat falling upon the ground, to a very low bending of the body towards it: for they had this position, [1] *That prostration was not fit for every man, but only for such as knew themselves righteous men, like Joshua.* [1] *Id. ubi ante.*

XI [2] Having performed the service, and being to go away, [2] *Id in Beth. halbech. per. 7.* they might not turn their backs upon the Altar, therefore they went backward till they were out of the Court: and when they came into the mountain of the House, [3] they might not goe [3] *Talm. in Middoth per. 2.* out at the same gate, at which they came in, about which matter we have discoursed elsewhere.

CHAP. XI.

*Of the appearance of the people at the three
festivals.*

 HE [a] great Sanhedrin was as an Almanack to all [a] *Maymon. in Kidd. b. bodesh. per. 1.* the Nation, to give them notice of the new moons, by which they might fix their monthly feasts, and know when to celebrate their solemnities. Now although the Sanhedrin had the skill to know the nights when the new moon should appear (for from its appearing they began the month) yet they did not determine of the thing, till they had the testimony of two men, which gave in evidence that they had seen the new moon: And hereupon it was, that very many couples repaired to Jerusalem for this purpose, who having seen the first new moon, set away thither to give testimony of it, and there were entertained in a place of the City, called בית יוצא [b] *Beth Jaazek*, [c] a Court walled in with [c] *Rosh. b. bosh. per. 2.* [c] *Aruch. in* R. store, פיר

stone, and examined about the businesse and feasted, that men might be encouraged to come to witnesse upon so needfull an occasion: it is besides our present purpose to inquire curiously after the quality of the persons whose testimony was to be accepted, or how, or how farre they came, or why they should come, when the persons of the great councill might see the moon themselves, and how they of the *Sanbedrin* that saw the moon, did witnesse among themselves about it, and therefore we wil let these disquisitions alone, and content our selves with observing this, that [d] as that Court held it self bound to fix and give notice of the new moones, so they held themselves bound to determine upon this matter by the mouth of two witnesses, as they did also in other Judiciall matters.

[d] *Gloss. in*
Maym. in loc.
citat.

The two first witnesses that came, if their testimony were current did serve the turn, and they looked no further (yet had they something to say to all the couples that came, because they would encourage the work:) or if those two did not serve the turn, when any other two did, then they tooke course that all the Country might know of the day with what speed might bee.

For that purpose their course at the first was this: At night (after they had concluded by day, by such witnesse, that the new moon was seen the night before) they caused one to goe upon mount *Olivet*, with a bundle of most combustible wood, and other stufte, and there he set it on fire, and waved it up and down, and this way, and that way, and never left, till he saw another do so upon another hill, and so another on a third: and those that took at him, they waved their blazes up and down, till they were answered with the like from another hill, and so the intelligence was quickly disperfed through the whole land: Nay, saith the *Talmud*, [e] it went from mount *Olivet* to *Sartaba*, from *Sartaba* to *Gryphena*, from *Gryphena* to *Hhevaron*, from *Hhevaron* to *Beth Balkin*: and be that stood there never left waving his blaze, till he saw all the place of the captivity full of the like.

[e] *Rosh. ha-sh.*
ibid.

The Country thus seeing these flames and blazes, knew that the new moon had appeared the night before, and that the *Sanbedrin* had concluded the day past, for the first day of the month,

month, and so they knew how to count forward : But it seems experience taught them in time, that by such kind of intelligence, they might be, and sometimes were deceived **משקלקלו קורופין וחכותים** **חמם** by the *Samaritanes* or prophane persons, or some of their enemies, that made such flammings for the very nonce that they might deceive them: [f] Therefore they fell to a second way of dispersing their intelligence, and that was by sending messengers up and down the Countrey for this purpose: What a toil would a good Almanack have saved, nay an indifferent one would have given as much, or more certainty about this matter, then this way did, or could doe, because of the slipperinesse of it in severall particulars. [f] Ibid. per. 1.

These messengers were sent abroad upon this errand onely seven months in the year: As,

1. In the month *Nisan*, that the people might know the right day of the Passeeover.
2. In the month *Ijar*, because of the second Passeeover, or the Passeeover in the second month.
3. In the month *Ab*, because of the Fast, on the ninth day.
4. In the month *Elul*, because of the beginning of the year, the next month after: for *Elul* was most ordinarily *mensis vacuum*, or a month of nine & twenty days only, and so they knowing the first day of *Elul*, they might observe the thirtieth day, for the first of *Tisri*, or the beginning of the year: And if on the thirtieth day they found not either by the sight of the moon, or by some intelligence from the *Sanhedrin*, that that proved the first day of the month; they kept the next day after also for it, that they might make sure.
5. In *Tisri*, because of the day of Expiation, and feast of Tabernacles.
6. In *Cisleu*, because of the feast of Dedication.
7. In *Adar*, because of the feast of *Purim*.

The knowledg of the certain day of the three festivalls, Passeeover, Pentecost, and Tabernacles, being thus imparted to all the Countrey, they were by the Law to resort to *Jerusalem*, at the times appointed, and to keep the Feast, and to rejoyce there. Their appearance there, was called **ראייה** *Raiah*, and their festivating

festivating and rejoycing, was called חג' חג' *chagigab*. Their appearance was made in the Court of the Temple, the first holiday in the festival week: and they were to bring their sacrifice for their appearance, and peace offerings for the *Hagigab*, or for the solemnity of the festivity, and their peace offerings for their rejoycing, and these were called, שלמי שמחה *Peace offerings of joy*.

[e] *Hagigab.*
per. 1.

[e] There were some that were acquitted and excused from this appearance; as, Men-servants that were not made free, the deaf, dumb, silly, lame, uncleane, uncircumcised, those that were very old, the sick, tender and unable to travail afoot, and infants till they were able to walk up to the mountain of the House, holding their Fathers by the hand.

And as miraculous providence did preserve their families in the Countrey, when they were gone up to these solemnities (and had left at home none but women, children, and some Men-servants, which were not free,) so it was little lesse then a miracle, that all these vast multitudes of people, should find provision & accomodation for them, when they came to *Jerusalem*. And this the *Talmudicks* do justly take notice of as a speciall wonder, and remarkable work of God, of which they have this observation.

[b] *Aboth. R.*
Nathan. per. 34.

[b] Ten wonders, say they, were shewed to our fathers at the Sanctuary. No woman ever proved abortive by the smell of the flesh of the Sacrifices. And no man ever stumbled in *Jerusalem*: Neither did any man ever fall in *Jerusalem*. Nor was there ever abortion in *Jerusalem*: Nor did any man ever say to his fellow, I have not found a fire where to roast my Paschall in *Jerusalem*: Nor did any man ever say to his fellow, I have not found a bed in *Jerusalem* to lie in: Nor did ever any man say to his fellow, My lodging is too strait in *Jerusalem*, &c.

CHAP. XII.

Of the manner of the celebration of their
Passeover.

THE great and myſterious ſacrament of the Paſſeover, is ſo copiouſly related and the Hiſtory of it given, in *Exod. 12.* that it is needleſſe to ſpeak any thing of it, as to its ſtory: But the celebration of the Paſſeover in aſtertimes, eſpecially in the times of our Saviour, when traditions were come to their height, did ſo far differ in various circumſtances from that, that was ordained in Ægypt, and had ſo various rites put upon it by their traditions above that, that the diſcovery of the manner of it in thoſe times, deſerveth ſome copious diſcourſe and ſcrutiny from their own traditions and antiquities, that put thoſe circumſtances upon it. It wil therefore not be amiſſe to trace theſe particulars ſtep by ſtep, out of ſuch writing and writers, as ſpeak purpoſely and largely of this matter, and that the rather, becauſe the New Teſtament in ſeverall places and paſſages doth referre to ſome of theſe circumſtances which wee call additionall.

Fiſt therefore we will begin with the difference which the Jewiſh Doctors hold out, between the Paſſeover in Ægypt, and the Paſſeover in ſucceeding ages, which [a] *Toſaphra* on the treatiſe *Peffachin* holdeth out thus.

[a] *Toſaphra* in
Peffach. per. 3.

The Paſſeover in Ægypt, the taking of it up, was on the tenth day, and the killing of it was on the fourteenth, and they were not guilty for it of cutting off. The Paſſeover in ſucceeding generations they are liable concerning it to cutting off.

Of the Paſſeover in Ægypt it is ſaid, Let him and his neighbour next to him take a Lamb, but it is not ſo ſaid of the Paſſeover in ſucceeding generations: But I ſay, ſaith R. Simeon, it is ſo ſaid of the Paſſeover in future times: And that becauſe a man ſhould not leave his neighbour whoſe houſe is near unto him, to keep his Paſſeover with his companion: for it is ſaid, Better is a neighbour that is
R 3
nearer,

more, than a Brother that is farre off.

The Passeeover in Egypt was not charged with sprinkling the blood and fat upon the Altar: but it is otherwise with the Passeeover in after times.

Of the Passeeover in Egypt it is said, *Yet shall put of the blood upon the two posts, and the upper door post: but it is not so with the Passeeovers afterward.*

At the Passeeover in Egypt it is said, *None of you shall goe out of the doore of his house till morning: but it was not so in after generations.*

The Passeeover in Egypt was slain by every one in his owne house, but the Passeeovers afterward, all Israel slew them in one place.

Where they eat the Passeeover in Egypt, there also they were to lodge: but in after times, they might eat it in one place, and lodge in another.

Yet was the Passeeover in Egypt, and succeeding Passeeovers all one: whosoever had servants that were not circumcised, and maidens that were not baptized, they restrained them from eating the Passeeover. But I say, saith Rabbi Eliezer the sonne of Jacob, the scripture speaks only of the Passeeover in Egypt.

In these things the Passeeover in Egypt, and in succeeding times was alike.

The Passeeover in Egypt was in three Houses, so also was it with future Passeeovers.

The Passeeover in Egypt was of the flock, a male, without blemish, of the first year: After-passeeovers were so likewise.

Of the Passeeover in Egypt it is said, yet shall not have ought thereof till morning: the like was it also with after Passeeovers.

Rabbi Josi the Galilean saith, I say that leaven in Egypt was forbidden but for one day.

The Passeeover in Egypt required a song: so did the Passeeovers in after times require a song.

Thus is the Jewish differencing and paralleling the first Passeeover, and those succeeding: in which passage before we leave it, these things are observable.

I. That whereas it is said, that as to the Passeeover in Egypt, there was no liableness to cutting off, it is spoken in comparing the relation of the institution of the first Passeeover, in Egypt,
Exod. 12.

Exod. 12. with the renewing of the command of the Pasſeover in the Wilderneſſe, *Numb. 9.* For when God firſt ordaines the Pasſeover, there is *cutting off* mentioned indeed in ſome reference to it; for it is ſaid that *whoſoever eateth leavened bread from the firſt day to the ſeventh day, ſhall be cut off, Exod. 12. 15.* but it is not expreſſy ſaid, *be that keeps not the Pasſeover ſhall be cut off*, but when God comes to renew the command and to give the law for it, for after times, he then ſaith expreſſy, *that the man that is cleane and is not in a journey, and forbeareth to keepe the Pasſeover, that ſoule ſhall be cut off, &c. Numb. 9. 13.*

2 Whereas it is ſaid that the Pasſeover in *Ægypt* was in three houſes, and ſo alſo the Pasſeover in after times; it is not to be underſtood, as if the Paſchall Lambe might be ſo divided as that part of him might bee eaten in one houſe, and part of him in another, for that was expreſſy againſt the command, *Ye ſhall bring nothing of him forth out of the houſe, Exod. 12. 46.* but it meaneth that ſeverall families might joyne together in one ſociety to the eating of one Lambe; and ſo it was in *Ægypt*, and ſo alſo was it in after times.

The firſt command toward this ſolemnity was, *the taking up of the Lamb on the tenth day, and ſo keeping him up till the fourteenth, Exod. 12. 3, 6.* Which whether it were a perpetuall command, or onely for that Pasſeover in *Ægypt* is diſputed: *Aben Ezra* [b] *Exra in* ſaith it is a matter of doubtfulneſſe; but *Rabbi Solomon* plainly *Exod. 12.* determines that it was a command of praſtiſe onely confined to [c] *R. Sol. ib.* that one time in *Ægypt*; which though it may be true in ſome circumſtances, yet may it bee queſtioned whether it held univerſally true or no. It is not to be doubted but every one in after times took up their own Lambs, as they did in *Ægypt*, but it is ſomewhat doubtfull whether they did it in the ſame manner. It is exceeding probable, that as the Priests tooke up the Lambs for the dayly ſacrifice four dayes before they were to be offered, as we have obſerved elſewhere; ſo alſo that they provided Lambs for the people at the Pasſeover, taking them up in the market four dayes before, and picking and culling out thoſe that were fit, and agreeable to the command. For where-as the Law was ſo punctuall that *they ſhould be without blemiſh,* and their traditions had ſummed up ſo large a ſumme of blemiſhes,

[d] *Maym. in
Assure Mizbrah.
per. 2.*

mishes, as that they reckon [d] seventy three, it could not be, but the law and their traditions which they prized above the law, should be endlessly broken, if every one took up his Lamb in the market at *Jerusalem* at adventure. The Priests had brought a market of Sheep and Oxen against such times as these into the Temple, (for had it not bin their doing, they must not have come there) where they having before hand picked out in the market, such Lambs and Bullocks as were fit for sacrifice or Passeeover, they sold them in the Temple at a dearer rate, and so served the peoples turne and their owne profit, for which amongst other of their hucksteries our Saviour saith, *they had made the house of prayer, a den of thieves.* [e] Thus he that would, might bring up his Lamb with him, and he that did not might buy a Lamb at *Jerusalem* when he came there; and whether of these our Saviour did at his last Passeeover, the Gospell is silent; it is most probable hee did the latter; See *Luke 22. 8. John 13. 29.*

[f] *Vid. Aba-
binel. in Exod.
12.*

It is the opinion of some of the Jewish Nation, [f] that those that took up the Lamb on the tenth day, and kept him till the fourteenth, did tie him al that while at one of their beds feet, that he might be in their eye to view him oft whether he were right and lawfull, and to mind them of what they were to goe about; but howsoever it was in this, or the other particulars that have been mentioned, it must not be omitted to observe how the *Lamb of God*, the true Paschall, by whose blood is everlasting deliverance, did answer this figure of the Lambs being taken up on the tenth day, when on that very day he rode up on an Ass into *Jerusalem*, and offered himselfe to be taken up for that sacrifice, which within six dayes after, he was made for sin and offered up. See *John 12. 1. 12.*

SECT. 1. *Their searching out for Leaven.*

THE next care they were to have in reference to the Passeeover, was to refrain from the eating and use of Leaven at Passeeover time, and that at the time when the Passeeover was slaine it should not be found within their houses. The Law in this point was exceeding strict. *In the first month on the fourteenth day*

day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at Even. Seven dayes there shall be no leaven found in your houses, for whosoever eateth that which is leavened, even that soule shall be cut off from the Congregation of Israel, whether be he a stranger or borne in the land, Exod. 12. 18, 19. & 13. 7. and so in Lev. 23. 6. Numb. 28. 17.

Now what analogy there was between this Law and their redeeming out of *Ægypt*, and what relation the one could have to the other, *Abarbinel* disputing, concludeth thus, [a] that it lay in this, because it signified unto them the hastinesse of their coming out of *Ægypt*, inasmuch that they had not time to leaven their bread, as Exod. 12. 39. and he addeth withall, that in those hot countries, bread will not keep above a day unlesse it be leavened: so that the command of unleavened bread might read unto them in that respect a lecture of dependence upon providence, when they were enjoined to forsake the common and knowne way of preserving their bread, and to betake themselves to a way extraordinary and unsafe, but onely that they had the command of God and his injunction for that way, and they must learne to live by the word of God.

The Jewes to meet with this command that was so exceeding strict, and to make sure to provide for its observance soone enough, *אור לארבעה עשר. בן-קין את החמץ לאור הנר* [b] *Did on the fourteenth day while yet there was some light, make search for leaven by the light of a candle.* Thus is the Tradition, in which by the light of the fourteenth day their Glossaries tell us that wee must understand [c] the thirteenth day at even, when it began to be dusky and candle-lighting. The rubrick of the Passeeover in the Hebrew and Spanish tongues renders it in Hebrew letters, but in the Spanish language thus, *אין אינטראדה רי קאטרוי ריל מין ד' ניון* En entrada di quatorze del mez de Nisan, [d] *At the entrance of the fourteenth day of the month Nisan, they searched for leaven in all the places where they were wont to use leaven, (in barnes, stables, and such out houses they needed not to search) even in holes and cranies, and that not by light of Sun and Moon, or torch, but by the light of a wax candle, קון קנרירה רי סירה i.e. con candela di cera.* And the reason why they used a candle rather then any other light, was [e] because it is the fittest for searching

[a] *Abarbinel. in Exod. 12. fol. 151.*

[b] *Talm. in Pesachim. per. 1.*

[c] *R. Sol & Gloss. in R. Alphes. in Pesach. per. 1. Maym. in Mhamets unat. sab. per. 2.*

[d] *Seder Hagadab Stel. Pesach. fol. 1.*

[e] *R. Alphes. ubi supr.*

[f] *Tofaph.*
in *Pesach. per. 1.*

[g] *Seder Hag-*
gadab ubi sup.

[b] *Maym. ubi*
sup.

[i] *Id. ibid. cap.*
3. & Seder
Haggad. ubi sup.

searching holes and corners, [f] and because the Scripture speaketh of searching Jerusalem with candles.

[g] After the evening of the fourteenth day was come in, (which was after sun setting) they might not go about any work (no not to the study of the law) till they had gone about this search, therefore [b] there were not so much as divinity Lectures that evening, lest they should hinder that worke.

[i] Before he began to search he said this short ejaculation, Blessed be thou o Lord our God the King everlasting, who hast sanctified us by his commandments, and hast enjoyned us the putting away of leaven. And he might not speak a word betwixt this praying and searching, but must fall to worke, and what leaven hee found he must put it in some box, or hang it up in such a place as that no mouse might come at it. And he was to give it up for nul in these words כל חמירא דא'כא ברשותי דחמיתיה ורלא חמיתיה ליבשל ולה' בעפרא דארעא. All the leaven that is within my possession, which I have seene, or which I have not seene, be it nul, be it on the dust of the earth.

SECT. 2. The passages of the forenoone
of the Passeever day.

VVhen the Passeever day it selfe was now come (which the New Testament commonly called the first day of unleavened bread, from their custome newly mentioned, but the Jewish writers do ordinarily call it ערבי פסח the Pass' over eve) some part of the people made it a holiday by ceasing from bodily labour all the day long, and others made it but halfe holiday, by leaving worke at noone; [a] the Talmud relates that in Galilee they left worke all the day long from morning till night, but in Judea that they wrought till noone and then gave over: which may seeme somewhat strange that those further off were so observant of the Passeever, and those nearer hand were so much lesse; but the reason is this, because in Galilee those that were at home on that day, had nothing else to do towards the Passeever, but onely to meditate upon it, and rest from labour in honour of it; but those in Judea, it may be they travelled all forenoone to get up to Jerusalem, or had some worke to do towards the forwarding of the Passeever, or to dispatch

[a] *Talm. in*
Pesach. per. 4.
etc.

dispatch, that they might follow their Passeeover work the better.

It is in dispute in the place cited immediately before, concerning resting from labour on this day that we have in hand, and it proves a controversie betweene the schooles of *Shammai* and *Hillel*, whether they should not also rest from labour the night before: but at last the determination comes so low, as that it gives liberty to workes that were begun on the thirteenth day to be finished on the fourteenth; nay yet lower, that where the custome was to leave off work for all day, there they should leave off work; and where it was the custome to work till noon there they should do according to the custome.

But whatsoever they did in this case, cease from their labour in the forenoone or cease not, one worke they must not fail to do, and that was to cast out and put away leaven out of their houses, this day (as they had searched for it the night before) and that it might not be seen nor found amongst them. The Law indeed concerning this worke, doth pitch upon the fifteenth day for the doing of it, as if it were soon enough to do it on the fourteenth day at Even, *Exod. 12. 18, 19.* but the Jewes do not impertinently observe that the expelling of leaven was by the Law to be before the time wherein the eating of it was forbid den: [b] For whereas it is said, on the first day you shall put leaven out of your houses, their tradition taught them, that by the first is meant the fourteenth day: And a prooffe for this there is from what is written in the Law. Thou shalt not kill the bloud of my sacrifice with haven, that is, Thou shalt not kill the Passeeover, whilst leaven is yet remaining; now the killing of the Passeeover was on the fourteenth day in the afternoone.

[b] *Maym. in Shammai amais, per. 2.*

On this fourteenth day therefore, for a good part of the forenoone, they might eat leaven or leavened bread, and [c] might give it to any bird or beast, or might sell it to a stranger, but the fixing of the certaine time is not without some debate. [d] Rabbi Meir saith, they might eat it all the fifth houre, and were to burne it at the beginning of the sixth. Rabbi Judah saith, they might eat it all the fourth houre, and they were to suspend all the fifth, and at the sixth houre they were to burne it. Which dispute *Maym. mid. sifce* into this resolution, [e] It was lawfull to eat leaven on the fourteenth day till the end of the fourth houre, but they might not eat it the fifth houre, yet they might use it; but be that eat it

[c] *Pesach per. 2. in Atifou.*

[d] *Bid. per. 1. in Gemara.*

[e] *Maym. mid. sifce per. 2.*

the sixth houre was beaten with the Rebels beating, and he that eat it from the beginning of the seventh, was to be whipt.

Twelve a clocke or thereabouts, therefore being come, it had been a strange sight to have seen every one of them either firing, or drowning, or scattering their leaven into the winde (for any of these wayes served for the expelling of it, and this command and practise wrought over all the country) and you might have seen them do it with this Valediction. [f] *All the leaven that is within my possession, which I have seen, or which I have not seen, which I have cast out, or which I have not cast out, be it null, be it as the dust of the earth.*

[f] Seder Hag-
gadab ubi sup.

SECT. 3. *The time of killing the Passeeover.*

ABout the day of celebrating the Passeeover, there needeth no discourse to fix it, it is so plainly pointed out to be the fourteenth day of the first month that nothing can be plainer, therefore when we speake of the time of killing the Passeeover we speak not of the day of the month, which is so well known, but of the time of the day which is not so clearly pointed out.

The *Tosaphia* indeed upon the Treatise *Pesachin*, relateth that

[a] *Tosaphia in*
Pesach. per. 1.
ad med.

[a] *the Cutheans sometimes kept their Passeeover a day before the Israelites did, and sometimes a day after, (where the word Cutheans might breed some dispute, for in the Talmudicks language, it means sometimes Samaritans and sometimes Christians, but we shall not insist upon it.) And there have been some Christians that have held, that Christ and his Disciples kept their last Passeeover one day before the Jewes kept theirs, conceiving this from that which is spoken in Job. 18. 28. where it is related that when Christ was brought into Pilates Judgement Hall (which was when he had eaten the Passeeover, as all the other Evangelists declare abundantly) the Jewes durst not goe into Pilates Hall, lest they should be defiled, but that they might eat the Passeeover. To which mistake I shall onely give some words of *Alaymony* at this present for answer, for the ground of the mistake we shall have occasion to looke after in the ensuing discourse. [b] *It is an affirmative command (saith he) to kill the Passeeover on the fourteenth day of the month Nisan in the afternoon, and they kill it not but only of Lambs or Kids, a male of the first yeare, and both men and women are alike liable to this command; and he that breaketh**

[b] *Mayer in*
Corban, Pesach.
per. 1.

this

this command presumptuously, and passee the fourteenth day and offer it not, if he be not uncleane or in a long journey, he is guilty of being cut off; but if he transgresse the command ignorantly, he is quit. They kill not the Passeeover but in the Court, even as the rest of the holy offerings; yea even in those times when high places were permitted, they offered not the Passeeover in a private high place, but in the publicke, (that is, the Temple) and he that offered it in a private high place was to be whipt. From which words, it being observed what penalty lay upon him that passed the fourteenth day, and what tye there was to slay the Paschall Lamb in the Court, it will appeare extreamly absurd to imagine that any Israelite should keep his Passeeover before the fixed day. What the Guthæans or Samaritans might do at their Mount Gerizim it is no matter, but for any Jewes to celebrate the Passeeover at Jerusalem, (for no where else it might be done) before the proper and fixed time, could not have been without evident danger to them that did it; it being so diametrically contrary both to the Law and to their traditions, and yet we finde not Christ was ever toucht with the least occasion about his Passeeover as if he kept it on the wrong day.

But to let this passe, which indeed is too plaine to be disputed (for the Evangelist most plainely tells us that on the day of unleavened bread when the Passeeover must be killed, Jesus sent Peter and John to prepare his Passeeover, Luke 22. 7, 8.) and now to come to looke after the time of the day when the Passeeover was killed, we must take these two maxims with us. [c] 1 That [c] Id. ibid. the Passeeover was not lawfull if it were killed before noone; and the reason of this is easie to give, namely because the Law doth expressly appoint, that they should kill it between the two evenings, Exod. 12. 6. And 2 that the dayly evening sacrifice was to be killed before they began to kill the Passeeover; and the reason of this is also readily to be given, namely, because an extraordinary service must not prevent one ordinary, and constant, [d] After they [d] Id. ibid. had burnt the incense of the evening Sacrifice, and after they had dressed the Lamps then they began to kill the Passeeover, and so continued till the end of the day. The times they divided thus, [e] they slew [e] Talm. in the dayly Sacrifice at the eight houre and an halfe, and they offered it up Pesach. per. 5. at the ninth houre and an halfe: but on the Eve of the Passeeover, they flew.

flew it at the seventh houre and an halfe and offered it up at the eighth houre and an halfe, whether the day were a common day or the Sabbath; and if the Eve of the Pasche fell on the Eve of the Sabbath, the dayly Sacrifice was killed at the sixth houre and halfe an houre past, and offered it up at the seventh houre and halfe an houre past, and the Paschever after it.

It was the command both for the Paschever and for the daily Evening Sacrifice, that they should bee slaine and offered בין הערבים between the two Evenings, *Exod. 12.6. & 29.39.* מלח קשה [f] A very hard expression (saith *Aben-Ezra*) and he gives as very hard an interpretation of it; for he judgeth the two Evenings to be these, the one when the Sunne sets and goes out of sight, and the other when the day closes in and all the light is cleane gone, which he saith is ordinarily about an houre and three quarters after Sunne setting; and so he will have the dayly Sacrifice to be offered up at this time, and though all the Paschevers could not be killed in this space yet he conceiveth that it is commanded they should be killed between the two Evenings, because most of them were slaine in this space though all could not. I shall not insist to shew the improbability of this *Times*, he himselfe that holds it, is in a manner glad at last to betake himselfe to the generall and common received opinion, which was, that the two Evenings were these, the first from that time of the day that the Sunne began to decline from his verticall or noontide point toward the West, and the other from his going downe and out of sight. And according to this construction did they go in killing and offering up their Evening Sacrifice, taking up an houre for that businesse in the middle of the afternoon (counting at *Æquinox* time) namely from halfe an houre past two, to halfe an houre past three, and so there were two houres and an halfe from the Sunns beginning to decline to the time they killed, and two houres and an halfe from the time they offered it up, till the Sun went downe.

Now occasionall Sacrifices did sometimes cause an alteration of the time of the dayly, for that being to be ever offered the first as being the fixed and appointed service of the day, that the others might have roome to be offered up in due time, that removed

[f] *Ab. Ezra* in
Exod. 12.

moved out of its place, to somewhat earlier in the day, sometimes an hour, and sometimes two, as in the traditions alledged, and especially this was for the sake of the Pasſeover, when Lambs were exceeding many: The common time therefore to begin to kill the Pasſeover was, from about half an hour past two a clock, and little more, and so continued all afternoone: and if the Pasſeover lighted on the Eve of the Sabbath, (that is, on the day preceding the Sabbath) they began an hour sooner, that they might the better dispatch their businesses by the time that the Sabbath began.

Sect. 4. The Paschall Societies.

BEfore the Paschall Lamb was slain, they first agreed and concluded upon the Company that should eat him: for מִי שֶׁיֵּאָכֵל אֶת הַפֶּסַח חָלָּה לִפְנֵי מִסְתַּחֲסֵי, [a] *They might not slay* [a] *Maym. in*
the Pasſeover but for persons numbered before, or a number agreed on *Corban. Pasch.*
per. 2.
 before for his eating. And this caution was not unwarrantably taken up, from that command in *Exod. 12. 4.* Every man according to his eating: ye shall make your count for the Lamb: So that while the Lamb was yet alive, it was to be certainly concluded, who, and how many would join together for his eating, and he might not be slain but for societies so agreed and numbered. [b] If any of the societie, after the number was agreed on, saw occasion to withdraw from that company, and to go to another, he must do it before the Lamb was slain, for after he might not. These societies were called every one of them חֲבֻרָה *Synagoge*, or *deutera*, and the number of the persons in them was not certain, but sometime more, sometime lesse, according to their proportionableness of eating, because of the command, Every one according to his eating: were there among the company those that were sickly and aged, and little eaters, then they might take the more into the company, but if they were healthy and lively, and like to eat more freely, then was the number lesse: He that was to eat the least, was to eat as much of him, as came to the quantity of an olive, and if he could not eat so much, they counted not him in the number: And they might number so many in a society, as if there were
 the

the quantity of an olive for every one to eat, it was enough.

1. Although women were not directly bound to appear three times a year before the Lord, as the males were, yet were they bound to some particular services that attended the three appearances, and so that brought them in: but especially to the Passover, for to the observation of that they were obliged by those expresse words of the commandement, *The whole assembly of the Congregation of Israel shall kill it* וְכָל אִישׁ וְאָחִיז מִסֵּדָה [c] *And men and women were bound to this command alike:* Now in forming up these societies that were

[c] *Maym. ubi sup.*

severally to eat the Lambs, they suffered not any companies to consist of servants and women only, nor of servants and children only, lest there should be some lightnesse among them, and not that gravity that became so great a solemnity: nor to consist of old or sickly persons only, lest they should leave any of them, and so transgresse the command, *Ye shall leave nothing of him till the morning:* Nor to consist of Profelytes only, or of children only, because they were unlikely to speak of those memorable things that were to be spoken of at the Passover: But a society might be only of women, or only of servants, but ordinarily they were of whole families, one or more united, husbands, wives, children, servants, all together. Our Saviour's society was himself and the twelve, *Mat. 26. 20. Luk. 22. 14.*

S:ct. 5. *The killing of the Passover.*

[a] *Pesachin. per. 5.*

THE *Passovers were slain in three companies* [a] וְכָל אִישׁ וְאָחִיז מִסֵּדָה [c] *And the ground of this practise and tradition they make to be those words of the institution, The whole assembly of the Congregation of Israel shall kill it: where* [b] *because, there are three words, Assembly, Congregation, and Israel, applyed to the killing of the Passover, they divided the killing of it into three companies according to that number.*

[b] *Vid. Gemar. ib. in Talm. mroq; R. Sol. in Exod. 12.*
[c] *Maym. in Corban. Pesach. per. 1. Gemara Bab. in Pesach. fol. 64.*

[c] *There were not to bee lesse then thirty men in every company: yet found they out a shift to make fifty men (if there were no more) to make thirty men three times over, for the*

the three companies; and their way was this. Thirty of the fifty went into the Court, (for there only might the Passover bee killed) and when they had killed their Lambs, ten of them went out, and ten of those, that stood without, came in and killed theirs, and then ten others went out, and the other ten that stood without came in and killed theirs, and so there were thirty in the Court continually, while the Lambs were killing.

But this was only a provision for a pinch; namely, if such an exigent should occur, as that there should be but fifty Lambs presented, or at least but fifty persons present, (for ordinarily every one of the numbred Paschall societies that have been spoken of, sent their Lamb by one of their company only, and under fifty there was no Passover killing) but commonly every one of these three companies we are speaking of, were as many as ever the Court could hold.

The first company came in, till the Court was filled, and then the doores were locked, and they fell to killing the Lambs, and while they were about this worke, the Levites sang, and the trumpets sounded: *It is a tradition* [d] *saith the Ierusalem Talmud, The dayly sacrifice which hath a drink offering, they blew the trumpets at the time of the drink offering: but at the Passover which hath no drink offering, they blew the trumpets at the killing of it.* Which the Glosse upon the Babelon Talmud doth utter more punctually, [e] *At the killing of the Passover there were seven and twenty soundings with the trumpets: for the Passover was killed in three companies one after another, &c.* [d] Talm. Ier. in Pesach. per. 5. [e] Glos. in Succah fol. 34.

Now the song that was sung at this time while they were killing the Passovers, was called the Hallel הלל: so saith the same Glos in the same place. Every company said over the Hallel three times: for their Paschalls were many, and they were bound to the saying over of the Hallel at the slaying of them. And Maymony more largely. [f] [f] Maym. ubi
All the time that they were killing and offering the Levites said over sup.
the Hallel: if they had finished the Hallel, and the company had not yet done, they said it over again; And if they had finished saying it over again, and the company had not yet done neither, they set to it a third time. And both these speak this, from the Mishneh in the treatise Pesachin where it is said, [g] *They said over the Hallel, and when they had finished they said it over a second time, & when they had* [g] Pesach. per. 3.
done

done that, they said it over a third time.

The Jews do make exceeding frequent mention in their writings of the *Hallel* or the *Hymne*; (for so wee may translate it from *Mat. 26. 30.*) And they distinguish it into the *common* or *lesser Hallel*, and the *greater* : The *lesser Hallel* they also call the *Egyptian Hallel*, because it was sung more especially in remembrance of their delivery out of *Egypt* : and it was the 113, and 114, and 115, and 116, and 117, and 118, *Psalms*. Concerning the choice and use of which it may not bee amisse to take up two or three of their traditions.

[i] *Talm. Ieruf. in Pefach. per. 5.* 1. The *Jerusalem Talmud* in the treatise *Pefachin* hath this relation. [i] *R. Jacob Bar Aba* in the name of *Rabbi Jafa* saith, *Strengtb was given to Moses his voice, and his voice went through all Egypt forty daies journey: And what said he? One company from such a place to such a place, and another company from such a place, to such a place. And wonder not at it: for if of dust whose nature is not to go, is he said, it shall become dust through all the land of Egypt, (Exod. 9. 9.) much more might a voice go abroad, whose nature is to go. Rabbi Levi said, As strengtb was given to Moses his voice, so strengtb was given to Pharoahs voice, and his voice went throughout al Egypt forty dayes journey. And what said he? Arise, get ye out from among my people: For, as for the time past ye have been the servants of Pharaoh, but from henceforth ye must be the servants of the Lord. From that hour they said, Praise ye the Lord, praise him yee servants of the Lord, Psal. 113. and now no more the servants of Pharaoh.*

[k] *Maym. in Megillah. C. per. 3. & Glos. in Succ. fol. 38.* 2. *Maymony* in his treatise of *Megillah*, and *Chammchab*, or of the feast of *Purim* and of *Dedication*, saith [k] The custome of saying over the *Hallel* in the dayes of the former wisemen, was thus, The chief among them that was to read the *Hallel* after he had said a prayr, began thus, *Hallelujah*, and all the people answered *Hallelujah*. He goes on and sayes, *Praise ye the servants of the Lord*, and all the people answered *Hallelujah*. He proceeds and sayes, *Praise the name of the Lord*, and all the people answered *Hallelujah*. He says further, *Blessed be the name of the Lord from this time forth, even for evermore*, and all the people answered *Hallelujah*. And so at every passage, till they answered *Hallelujah*, an hundred and three and twenty times over, and of that number were the years of *Aaron*.

Now when he that read it, came to the beginning of any *Psalme*, or when he read, When *Israel* came ou of *Egypt*, the people repeated and said

said, When Israel came out of Egypt; but when he said, And the House of Jacob from a strange people, then the people answered Hallelujah: and so forward, till he came to, I love the Lord because he hath heard my voice, and there the people repeated, I love the Lord because he hath heard my voice: And so when he said, Praise the Lord all ye Nations, they repeated, Praise the Lord all ye Nations: And when he came to, Save now Lord I beseech thee, the people repeated, Save now Lord I beseech thee; though it were not the beginning of a Psalm: And when he said, I beseech thee now send prosperity, they rehearsed and said, I beseech thee now send prosperity. And when he said, Blessed is he that commeth in the name of the Lord, all the people answered, Blessed is he that commeth in the name of the Lord.

3. This saying over of the Hallel, [1] is acknowledged by [1] *Maym. ubi* the Jews to be an institution of the Scribes; and the reason of *sup.* the picking out of these Psalms for that purpose, was [m] because [m] *Vid. Kime.* of their beginning or ending with Hallelujah; and partly be- *1n 1 Chron. 16.* cause they contain, not only so high and eminent memorials of Gods goodnesse and deliverances unto Israel; as is intimated by that passage alledged in the *Jerusalem*; From that time they said, Praise ye the Lord, ye servants of the Lord, and no more of Pharaoh; but also several other things of high and important matter and consideration for the [n] Hallel (say they, recordeth five things: [n] *Tal. in Pes.* the coming out of Egypt, the dividing of the sea, the giving of *fol. 118.* the Law, the resurrection of the dead, and the lot of Messias.

4. [o] This Hallel was said over eighteen days in the year and one night; namely, at the killing of the Passover, at the feast of Pentecost, on *sup. & Talm.* the eight dayes of the feast of tabernacles, and on the eight dayes of the *utrumque in* feast of Dedication, and on the Passover night. With the manner of *Succah. pag. 5.* its saying over, the people stil answering Hallelujah: compare the redoubled Hallelujahs, in Rev. 19. 1, 3, 4, 6.

Besides this Hallel, which they called the Egyptian Hallel, there is frequent mention of the great Hallel הלל גדול as the treatise *Taanith* telleth a story [p] that they appointed a fast at Lod (or Lydda, *Act. 9. 35.* & this fast was for rain, which they wanted exceedingly) And rain came down for them before midday. Rabbi Tarphion saith to them, Go eat, and drink, and keep holiday: They went and ate, and drank, and kept holiday, and came at Even, and said over the great Hallel: and we shall observe anon, that at the eating of the Passover, as they used constantly to say over the Hallel com-

[p] *Taan. per. 3.*

monly so called, so did they sometimes add the *great Hallel* to it; and when wee come to speak of the time when this was rehearsed, we will then observe what this *great Hallel* was.

So that (now to return where we were again) the first company being come into the Court, and having filled it, and the doors locked upon them, and they falling to kill the Passeovers, this *Hallel* or these Psalmes were begun to bee sung, the people answering as hath been related. And when they had sung them over once, and the work not yet done, they set to them again, and a third time, and by that time they had gone over the third time, the work was commonly done, and they began not again. And therefore those words which are very usual with those Jews which treat upon this subject, **אם שנו שלש אף על פי שלש שלש מימימים** are to be construed, *that when they had sung it over a second time, they began a third, although they went not through a third time in all their days*: for before they had gone through, the work was done, and then they had done also.

[7] *Pesach. per.*
5. *Sett.* 9.

[9] The first company being thus dispatched, went out of the Court with their slain and fleeced Passeovers (how they fleeced them, was observed erewhile) and they stood in *the mountain of the House*: And now there comes in the second company, as many as the Court would hold, & while they are killing, sprinkling the blood, and burning the fat, the *Hallel* is begun again, and sung even as it was before, and when that company had done they went out, and the third came in, and they did as the others before, till all was finished.

They did not only slay the Passeovers whilst they stood thus in the Court, but the blood was also sprinkled by the Priests, they standing in rows from the slaughter place to the Altar, conveying the blood from hand to hand, and so they crowded not, nor troubled not one another, which they would have done had they run singly from every slain lamb to bring the blood to the Altar. The blood brought thither in such handing rows was powred at the foundation of the Altar. The owners fleeced their Lambs, the most of them hanging him upon a staffe on their shoulders, and he hanging between them, and they helping one another: They took out his entrails, cleansed away his ordure, separated his inwards, put them in a dish, salted them,

them, and laid them on the fire on the Altar : and when the three companies were so dispatched, the Priests (as there was no small need) did wash the Court.

If the Passeover killing did fall upon the Sabbath, yet did they not abate of any of this work, no not of washing the Court; for they had a traditionall warrant which bare them out *שחין אכור שבות במקדש* which was, that *there was no prohibition concerning resting in the Sanctuary* : and that which was prohibited elsewhere, and obliged others, about resting from work upon the Sabbath, did not oblige the Priests at the temple : and to this our Saviour speaketh *Mat. 12. 5. On the Sabbath day, the Priests in the Temple profane the Sabbath and are blamelesse.* Now although they killed, and ficed, and opened the Passovers on the Sabbath, yet did they not carry them home to their lodgings at *Jerusalem* til the Sabbath was out: But when the first company had dispatched in the Court, they went and stood in the *mountain of the House*, and the second being dispatched, went and stood in the *chel*, and the third continued in the Court till the Sabbath ended : and when it was done, they went away with their lambs to their severall companies. And the reason of this was, because the killing and offering of the Passeover was by the expresse commandement of the Law, bound to its time, which they might not transgresse, but must doe it, though it were on the Sabbath, but the taking of the Lamb home, was not so bound but that it might very well be delayed till the Sabbath was ended.

CHAP. XIII.

Their manner of eating the Passeover.

IT is indeed beyond our line and compasse to follow the people with their slain Paschals from the Temple to their own homes, to see what they do with them there, for the virge of the Temple confineth our discourse : yet because the eating of these Lambs was so high and holy a right, and since the story of our Saviours last Passeover hath turned the eyes of all men to look

at the custome and demeanour used in this solemnity, the Reader I doubt not will be facile to excuse such a digression, as shall relate the particulars of this great businesse, which were many, and which we will take up one by one.

I. To omit their curiosities in roasting the Paschall Lamb, [a] which they commonly did upon a spit or staffe of pomegranate tree, running him in with it at the mouth and out behind) the first observable circumstance towards the eating of him, we may take up in this tradition.

[a] Talm. in
Pesach. per. 7.

עֲבִי פֶסַחַן כְּמוֹד לִמְנַחָה לֹא יֵאָכֵל מִדָּם עַד שֶׁחֹשֶׁךְ

[d] ibi. per. 10.

[b] On the evening of the Passeeover a man may not eat, from neare the Minchab, till it be dark. In which they inform us of two things, first, that they went not about the Passeeover meale till it was night; and the reason of this custome is apparently grounded in the law, because that commanded, they shall eat the flesh in that night, Exod. 12. And accordingly are these words of the Evangelists in the relation of our Saviours Passeeover to be understood, when the Even was come, he sate downe with the twelve. Secondly, that they fasted some space before. Neare the time of the Minchab [c, say the Glossaries upon that tradition] meaneth, a little before the Evening Sacrifice; and from that time they might eat nothing, that they might eat the unleavened bread which was commanded, with appetite, for the honour of the command.

[c] R. Alphes.
& R. Sol. &
R. Sam in loc.

II. They ate not the Passeeover but sitting, עָנִי שֶׁכִּי שֵׁר לֹא

[d] Talm. ubi
supr.

[e] Gemar. Jer.
in Pesach. in loc.

[d] No not the poorest in Israel might eat it till he was set downe. [e] R. Simon (in the Jerusalem Gemara) in the name of R. Joshua the son of Levi saith, that olive-quantity that sufficeth to discharge a man that he hath eaten the Passeeover, he must eat it sitting downe, מִ'סֵּב: and so it is said Jesus sate downe with the twelve. Now this sitting at their Passeeover eating, was not after the manner of our sitting at the table, nor after the manner of their ordinary sitting at other times, but a speciall posture by it selfe. And so they themselves used to observe and to speake of it as they sate. [f] How different (said they) is this night from all other nights, for all other nights we eat בֵּין מְסֻבִּין בֵּין יוֹשְׁבִין either sitting or leaning, but this night we all sit leaning: where the two words יוֹשְׁבִין and מְסֻבִּין, which both signifie sitting at meat, are used with so much diversity, as that they are opposed

[f] Maym. in
Nofebb Hagg.

one to another. And they are set in the like opposition in the Treatise Beracoth in this passage *חיו יושבין* [g] Did they sit downe to meat? every one gave thanks for himselfe, *חיסבו* Did they sit leaning? then one gave thanks for them all. Rabbi Nathan conceives that the difference between the two words consisteth in one of these two things; [b] that *חיסבו* meaneth that they sate close round about their meat, but *שבנו* importeth as if every one of them had sitten single. Or this other interpretation, saith he, may be given that they sate downe for some other businessse, (and not purposely to eat) and meat was set before them, then every one gave thanks for himselfe. But *חיסבו* meanes that they sate downe purposely to eat and not for other businessse, and then one gave thanks for them all. But it appeareth by Maimony, and by other Talmudists, that the difference lay in the manner of sitting, and not in the occasion of sitting downe. His words are these, [i] The kinde of sitting called *היסבה* Hesibbah, is not required of a woman; but if she be a woman of fashion then it is required of her. And this kinde of sitting is required of a son (at the Passover) before his father, and of a servant before his master; but a scholar before his teacher must not thus sit downe unlesse his teacher give him leave: And leaning upon the right side is not this posture, nor leaning on the neck, nor on the face. But it was leaning on the left side, as he intimateth in another place, when he saith he must drinke off his cups of wine leaning upon his left side. And the Talmudick Glosses defines that kinde of leaning, briefly thus, *במיטה ועל השולחן* It was upon the bed and upon the Table.

Their sitting at meat was commonly upon beds or couches made for that purpose, with the Table before them: Now at other meales they either sate as we do with their bodies erect, or when they would enlarge themselves to more freedom of feasting and refreshing, they sate upon the beds and leaned upon the table on their left elbow, and this or the other posture they used indifferently at other times as they were disposed. But on the Passover night they thought they were obliged to use this leaning compolure, and you may take their reason for it in some of their owne words. [k] They used this leaning posture as free men do, in memoriall of their freedome. And [l] R. Levi said, because it is the manner of servants to eat standing, therefore

[g] Beracoth. per. 6.

[b] Aruch in סב.

[i] Maim. in Hithameis umais. per. 7.

[k] R. Sol. in Pesach per. 10. [l] Talm. Kernf. ibid. in Gomar.

[m] Mishneh,
ibid. by Maym.
ubi supr.

now they eat פסח sitting and leaning to shew that they were got out of servitude into freedom. And againe, [m] In every generation a man is bound to behave himselfe at the Paschever, as if he himselfe had been delivered out of the bondage of Egypt, &c. Therefore at meat that night a man is bound to eat, and to drinke, and to sit in a posture of freedom.

Upon this principle and conceit of freedom, they used this manner of discombeney at their meat frequently at other times, but indispensably this night, so far different from the posture enjoined and practised at the first Paschever in Egypt, when they eat it with their loines girded, their shoes on their feet, their slaves in their hands, and in haste, Exod. 12. 11. And as the thought of their freedom disposed them to this leaning, reposed, secure composure of their elbow upon the table, and their head leaning on the hand, so to embleme out the matter the more highly, they laid their legs under them, sitting upon them, and their feet lying out behinde, as Luke 7. 38. removing and acquitting their legs and feet as farre as possible from the least shew of standing to attend, or readinesse to goe upon any ones employment, which might carry the least colour of servitude, or contrariety to their freedom with it. Now according to this manner of sitting and leaning, are we to construe that passage of the Evangelist, about the beloved Disciple's leaning in the bosome of Jesus, Job. 13. 23. and on the breast of Jesus, Job. 13. 28. & 21. 20. for so the words are clearly differenced, ὁ ἀγαπῶν & ἐν ἀλάτῃ, & ἑμπίπτον, or Ἀναμῶν ἐν τῷ σῶμα: which some translations not having observed, or at least not expressed, they have intricated the reader in such gross conceptions about this matter [n, quasi in ipsum suum, contra omne decorū sterteret, ut ab imperitis pingi acubitus ille consuevit] as that some have thought and some have pictured John reposing himselfe, or lolling on the breast of Jesus, contrary to all reason & decency. Whereas the manner of their sitting together was only thus; Jesus leaning upon the table on his left elbow, and so turning his face and breast away from the table on one side; John sat in the same posture next before him, with his backe towards Iesus breast or bosome; not so neare as that Johns backe and Iesus breast did joine together and touch one another; but at such a distance as that there was space for Iesus

[n] Vid. Bez. in
Job. 21.

to uſe his right hand upon the table to reach his meat at his pleaſure, &c ſo for all the reſt as they ſate in the like manner. For it is but a ſtrange fancy that ſome have ſatiſfied themſelves withall about this matter, conceiving either that they lay along upon the beds before the table, one tumbling upon the breſt or before the breſt of another; or if they ſate leaning on the table, that they ſate ſo cloſe, as that ones backe joined to anothers boſome, which did utterly deprive them of the uſe of their hands to feed themſelves. But their ſitting was ſo, as that indeed they ſate the back of one to the breſt of another, but with ſuch diſtance between, that the right hand of every one of them had liberty to come and go betwixt himſelfe and his fellow to reach his meat as he had occaſion. In ſuch a manner and diſtance did the beloved Diſciple leane before our Saviour, and yet is ſaid very properly to leane in his boſome, becauſe he leane before his breſt, ſo as that whenſoever Chriſt put up his arme he was in a manner within his embrace. But when Peter beckened to him to enquire who it was that ſhould be the traitour, then Ari-
os iſt n eſto he leane back ſo far, as that his back or ſhoulders reſted upon Jeſus breſt, and he lay in a ſitting poſture to whiſper with him.

III. They being thus ſet, the firſt thing toward this Paſſeover ſupper that they went about, was, that every one dranke off a cup of wine. So do their owne Directories and Rituals about this matter inform us. *The order of the performing of the things commanded for the fifteenth night (as ſaith Maymony) was thus, they firſt mingled a cup for every one of them, and one gave thanks and they dranke it off.* [o] Maym. ubi ſup. per. 8.
 And herein he doth follow the Talmud Text, which in the Treatiſe of the Paſſeover in the place cited in the Margin before, relateth the very ſame thing in the very ſame order.

Among the ſeverall viands, or victuals, or concomitants, or what you will call them, which accompanied the Paſchal Lamb at its eating, of which wee ſhall ſpeake in their courſe, there were two which they held to be moſt eminent, and moſt honourable; and thoſe were *Bread and Wine*: And amongst other expreſſions of reſpect and honour that they ſhewed to theſe, this was nota ſmall one, that howſoever they diſpoſed of their
 U poſture

posture of sitting all the rest of the meale, they might not fall to betake themselves to the leaning compofure (already described, the emblem of their liberty) when they ate their unleavened bread and dranke their wine. And so my author last cited holdeth out in this tradition **אִמְתִּי צִירִינ'ן חֵסְכָה בְּשַׁע מִכְּלֵל לֵחַ** [p] **כִּזֵּית מִצָּח וּבִשְׂתִּי' רַב כּוֹסוֹר** [p] *When is it necessary that they use the leaning posture? Even at that time that they are eating an olive-quantity of unleavened bread and drinking their four cups of wine; and as for the time of eating or drinking of any thing else all the meale, if they sat leaning it was the more commendable, but if they did not it was not so very materiall.* Which matter the Gemarists and Glossaries do clear and distinguish upon, thus; [q] *The unleavened bread requires the leaning posture, but the bitter herbs require it not: Of the wine it is said that it doth require the leaning posture, and it is said that it doth not require it, אֲמַרְי לַח חֹרִי כִּסִּי קָמָא* **אֲמַרְי לַח חֹרִי כִּסִּי קָמָא** *For they say of it, that the two former cups require this leaning compofure, but the two latter require it not.*

The eating of unleavened bread at this time, they were enjoined by a speciall and expresse command, *Exod. 12. 18.* but as for the use of wine, they took it up upon this general ground,

[r] Talm. Jer. ubi sup.

[r] *because a man must cheere up his wife and children to make them rejoice at the festivall. And what do they cheere them up withall? with wine.* And they were so punctuall and exact in this matter that

[s] Pefach. per. 10.

[t] R. Sam. ib.

[s] *the poorest man in Israel was bound to drinke off foure cups of wine this night, yet though he lived of the alms basket.* [t] *And if he had no other way to compass so much wine, or if the Almoners gave him not enough for foure cups, he must sell or pawne his coat, or hire out himselfe for foure cups of wine.*

The Gemarists do debate the matter, why foure cups of wine rather than any other number, and the re-

[u] Talm. Jer. ubi ante.

sult is held out by the *Jernsalem Talmud* to this purpose; [u] *Whence is the ground for foure cups? Rabbi Jochanan in the name of Rabbi Benajah saith, in parallel to the foure words that are used about Israels redemption, וּמִצָּחוֹ וּחְצִלְתִּי וְקָדַחְתִּי וּלְקַחְתִּי*, bringing out, delivering, redeeming, and taking. R. Joshua the son of Levi saith, in parallel to the foure cups of Pharaoh, in these texts, *Pharaohs cup was in my hand, and I squeezed them into Pharaohs cup. And I gave the cup into Pharaohs hand, and thou shalt give Pharaohs*

cup into his hand. R. Levi saith, in parallel to the foure Monarchies, Dan. 7. And our Rabbines say, in parallel to the foure cups of vengeance that the holy blessed God will make the Nations of the World drink off, (for which there are these foure Texts) Thus saith the Lord God of Israel to me, take the wine cup of this fury at mine hand, Jer. 25. 15. Babel is a golden cup in the hand of the Lord, Jer. 51. 7. For in the hand of the Lord there is a cup, Psal. 75. 8. And this is the portion of their cup, Psal. 11. 6. And answerably the Lord will make Israel drinke foure cups of consolation (in these foure Texts) The Lord is the portion of my cup, Psal. 16. 5. My cup runneth over, Psal. 23. 5. I will take the cup of salvation, Psalme 116. 13. which was two.

In these foure cups of wine that they were to drinke, they were curious about the measure and about the mixture, [w] the proportion of wine in every cup might not be lesse then רובע ^{[w] Maym. in Hbamets umais. per. 7. & Gloss. ibid.} the fourth part of a quarter of an hin, besides what water was mingled with it, for if they did not drinke it so mingled, they held they missed of the right performance of that service, מרבע כוסות האלו צריך לטון. These foure cups, saith the Author cited in the margin, must needs be mingled. And the Talmudick rubrick for this night service, whensoever it speaketh of any of these cups of wine brought to him that officiated in the Haggadah, it useth this expression לו מווגין [x] They ^{[x] Pesachim. ubi supr.} mingled it for him. And it is received among them as a current Maxim, what was delivered by Rabb in the Gemara, שתאן הו יצא יין וצא ירי חירות לא יצא That whosoever dranke these foure cups of pure wine, he indeed had done his duty about drinking wine, but he had not done his duty about setting forth their freedomes for this mingling of their wine, was not so much in reference to sobriety, as it wasto make the wine the more delightfome. And that is the reason that Maymony giveth when he saith the wine must needs be mingled, namely, that the drinking of it may be the more delightfome, and all according to the quality of the wine, and the minde of the drinker. Therefore they accounted it somewhat towards the expression of their freedome which they so much affected to expresse at this time, to drinke their wine mingled, which heightened the drinking of it to the more delight.

The first cup of these four being brought to them as they were now set, one of the Company, (the Master of the family, if there were but one family in the society or if there were more, some fit man chosen out for that purpose, whom they called *מגיד המצות* the rehearser of the office of the Passover) gave thanks over the wine, and then they drank it off. The thanksgiving was in reference to the wine, and in reference to the day. The Schools of Hillel and Shammai differ about the precedence of these two, or whether of them should first take place; but whether soever went first, (for it is not worth labour to trace the dispute) the tenour of his thanksgiving was to this purpose; over the wine he said [1] Blessed be thou O Lord who hast created the fruit of the Vine: and as concerning the day he used such words as these, [2] Blessed be thou for this good day, and for this holy convocation, which thou hast given us for joy and rejoicing: Blessed be thou O Lord, who hast sanctified Israel and the times.

[1] Talm. in Beracoth. per. 6.

[2] Maim. in Birk. Mevcom

[3] Id. in Hobe-mets Gyc. ubi ante.

IV. [1] Then did they every one of them wash their hands: over which action, the Officiator (for so let us call him) uttered this ejaculation, *Blessed be thou O Lord our God who hast sanctified us with his commandments, and hast commanded us concerning the washing of our hands.* They used on this night to wash their hands twice, whereas at other Suppers they washed but once, and this different and extraordinary so doing, it was their course to take notice of, and to speak of as they were at supper, using this passage amongst others that they uttered at that time, *How different is this night from all other nights! for all other nights we wash but once, but this night we wash twice.* They use the word *לשון* to express the washing of their hands by, which betokeneth dipping, for in that way they washed them at this time. The Treatise [2] *Jadajim* and the *Tosaphis* there do intimate unto us that they had a twofold way of washing their hands; *Netilah* and *Tebhilah*, either by pouring water upon them, or by putting them into the water: and they difference these two washings by these circumstances (besides the different application of the water) that *beahem put* his hands into the water needed not to dry them, but he that poured water on them needed: He that had water poured on them, must lift up his hands, yet so as the water might not run above his wrist, nor return upon his hands; for making them

[2] Talm. in Jadajim per. 2. Tosaphis. ibid.

Non ablucant (but there drop off; *לֹא יִסְחֹקוּ אֶת יָדָיו, אֲדָמָה 7.3.*) But he that puts his hands into water needed not to lift them up, &c. He that put his hands into the water is said to *סָטַל מֵי יָדָיו* dip his hands, and he that had water poured upon them was said to be *נִסְטַל מֵי יָדָיו* to wash his hands, and yet both of these kinds of washing were indifferently called *נְסִילַת יָדַיִם* *Nesilath Jadajim*, washing of the hands.

V. They having washed, the table was then furnished with what provision they held requisite for that supper, and that was of severall sorts: For besides the Pasſeover Lamb, and unleavened bread, and bitter herbs, for the use of which they had an exprels command, they had at the least two dishes besides, and sometimes three, which they had taken up the use of, upon tradition. Let us view all their dishes particularly.

1 There were 2. or 3. cakes of unleavened bread [3] (for the number is under some dispute,) and the eating of this bread, they held so undispensible a command that infants and sick persons were to be brought to it: and if they were not able to eat it dry, they had it soft and macerated in some liquid thing, that so they might eat of it at least to the quantity of an olive. And as for persons of health and strength, they were to eat very little meat of all day, that they might eat unleavened bread with hungering and appetite at night: and many of them would fast all day for that purpose. Especially they might not eat unleavened bread of all day, because there should be a distinct appetitive eating of it at the Pasſeover, and he that ate any unleavened bread that day before that time he was beaten with the *Rabbi Strip.*

[3] *Vid. Gloss. ad Mat. ubi ante.*

2 The herbs they used were five kinds *חֲרֹרֶת* Lettice, *שִׁלְשִׁין* Endive, *חֲמִצְתָּה* *Suacory*, *בֶּהֱרֵי* *Bess*, *חֲרֹרֶת* *Horsebruid*, or some such herbs as these, some of them softer herbs, and some bitter, and these either green or dried, but neither boiled nor pickled. And the generall and the proper reason that is given for the use of this rite of eating bitter herbs is, [4] that they might hereby remember the bitter affliction, that they underwent in Egypt. But the fancy of a *Spanish Jew* cited by *Aben Ezra*, is somewhat singular in this point, which let me produce in his words.

[4] *R. Sol. in Exod. 12.*

[5] *Ab. Eer.*
in *Exod. 12.*

[5] One of the wise men of Spain (saith he) saith, it is well known that moisture is predominant in the land of Ægypt, because of the waters of the river, and because they have no raines there, therefore the aire is continually moist. Hereupon it was their custome at all their tables to eat divers kinds of bitter herbs and mustard. And though an Ægyptian had but one bit of meat, yet had he ever bitter herbs at his table to dip his meat in, which was a help for their aire. But we will adhere to the judgment of our ancients of blessed memory, which have expounded to us that the bitter herbs were a memoriall of that passage, They made their lives bitter, *Exod. 1.*

[6] *Pesach. ubi*
supr.

3. The body of the Paschall Lamb was also set upon the table, roasted whole and so brought up, [6] the legs and inwards, as heart, liver, &c. held by some to have been put and roasted within him, but by others to have been salted by some meanes upon his body, and so roasted on the outside of him: Now besides these three dishes, of bread, flesh, and sallet, so positively appointed by the Law,

[7] *Abaym. in*
Corban. Pesach.
par 8.

4. They used to eat some other meat before they began to eat of the Paschall. And the reason of this was, because they would eat of that to satiety. [7] For it was held a choise command that a man should eat the flesh of the Paschever with an eating to satiety; therefore if he had offered his fourteenth dayes peace offerings, then he ate of them first, and afterward he ate of the flesh of the Paschever that he might satiate himselfe with it. Yet if he ate no more then what amounted to the quantity of an olive, he discharged the obligation of his duty. These fourteenth dayes peace offerings were so called, to distinguish them from the peace offerings of his Hagigah and rejoicing at the feast: for those were offerings to which he was obliged of duty, and were to be offered after the eating of the Paschever most ordinarily; but these were some thanks offerings, or vows, or free will offerings, which being reserved to be offered at their comming up to the festivall, they commonly did so offer them as that when the Altar and Priests had had their parts, they had the other ready for this occasion, to begin the meal on the Paschever night. And so here was one dish more then we find appointed for this time by the Law. Now the Talmudicks speak of two more, which if they were used in the time when the Temple stood, may well be supposed to have been to supply the

the want of peace offerings in ſuch companies as had not offered any, nor had any ready for this occaſion. And they call them *שני חבש'לין* *the two boiled meats*. The *Mishnah* in that chapter of *Pesachin* that hath been cited ſo oft, delivering the rubrick of the Paſſeover, ſaith, *they ſet before him unleavened bread, and bitter herbs, and charoſeth, and the two boiled meats*, making no difference of time between theſe and the other particulars named with them; which undoubtedly were in thoſe times of which wee ſpeak. The *Gemara* thereupon hath theſe words. *It is a command to ſet before him unleavened bread, and the bitter herbs, and the two boiled meats. And thoſe two boiled meats, what are they?* Rab. Hona ſaith, *Broth and Rice*. Ezechiah ſaith, *Fish and Egges*. Rab. Joſeph ſaith, *two ſorts of fiſh were required, one in the memoriall of the Paſſeover, and the other in memoriall of the Hagigah*. And with this laſt doth *Maymany* concur, for he uſeth the very ſame words, but he uſeth alſo the terme *בוסין חיה* *At this time they ſet upon the table two ſorts of fiſh, &c.* as making it questionable whether this cuſtome were in uſe when the Temple ſtood, or taken up afterward. I ſhall not be ſollicitous to diſpute the caſe; it ſeemeth for ought I yet ſee in the *Talmuds*, or their Schoolmen, that it was in the Temple times, and that the author cited doth not (by the Phraſe he hath uſed) ſo much intimate that the cuſtom was taken up after the Temple was fallen, as he doth, that after the Temple was fallen they were glad to take up with theſe two diſhes onely. For whileſt that ſtood, peace offerings were in uſe, and ſerved for that occaſion on the Paſſeover night, and theſe two boiled meats were only in requeſt where no peace offerings were to be had, which was but rare; but after the Temple fell there were no peace offerings to be had at all, and ſo they were constrained to take up onely with theſe two diſhes. Let the Reader ſcan his meaning from his owne words. [8] *They ſet before him (the Officiator) bitter herbs and unleavened bread, and charoſeth, and the body of the Lamb, and the fiſh of the fourteenth dayes Hagigah. But at this time they ſet upon the Table two ſorts of fiſh, one in memoriall of the Paſſeover and the other in memoriall of the Hagigah. And whether way ſever be turneth it ſcales it is not much materiall.*

Id. in Mha-
no. 111. C. 1. 1. 1.

5 They had alſo a diſh of thick ſawce which they called *חור*

[9] Aruch in
.סנהדרין

[10] Maym.
Corban, Pefach.
per. 8.

[11] Maggadab.
Shel, Pefach.

[12] Maym. in
Albarnets ubi
supr.

[13] Gloss. ib.

[14] Pefach.
ubi supr.

חֲרוֹסֵת charoseth, [9] made of sweet and bitter things ground and pounded and mingled together, [10] as dates, figges, raisins, vinegar, &c. [11] And this was a memoriall to them of the clay in which their fathers laboured in the land of Egypt. They used Charoseth (saith the Talmud) although it were not commanded. Rabbi Eliezer from Rabbi Zadok saith, it is a command. A command! for what? Rabbi Johanan saith, it is a memoriall of the clay, therefore they make it of all kinds of sweet and bitter things, with vinegar, like clay in which there is a mixture of every thing. The dish in which our Saviour dipped the sop which he gave to Judas is held by exceeding many to have been this dish of the thicke sawce charoseth; which might be very well beleaved, if it might be beleaved that that supper was the Paschever supper, which hath been much asserted, but never yet proved.

VI. The table thus furnished, [12] the Officiator takes some of the sallet of the herbs, and after he hath blessed God for creating the fruit of the ground, he dips it in something (but whether in the thicke sawce charoseth, or in wine, or in vinegar, is disputed, and so we will leave it in dispute) and he eateth the quantity of an olive at the least of them, and so do all the rest of the company the like. [13] Now this dipping and eating of herbs was not under the notion of eating bitter herbs, which the Law enjoined, but it was some other of the herbs, as Lettice, Endive, or the like, and it was for this end meely, that the children might begin to wonder at this strange beginning of a meal, and might be incited to enquire about the matter. And to put them on to this the more, the company had no sooner eaten of this bit of the sallet, but presently the dishes were all removed from before the Officiator, and a second cup of wine was filled and brought unto him. [14] And here the children began to enquire about the matter; and if he had no children, the wife enquired; and if there was no wife, the company enquired one of another. And if none enquired, yet here unasked began thus, *How different is this night from all other nights! For on all other nights we eat leavened or unleavened bread, indifferently, but on this night unleavened bread only. On all other nights we eat any herbs we desire, but this night bitter herbs: On all other nights we eat flesh either roasted, or stewed, or boiled, but on this night we eat flesh* only.

only rested. On all other nights we wash but once, but on this night we wash twice. On all other nights we eat either sitting or leaning indifferently, on this night we all sit leaning. And according to the capacity of the child he would address his speech to him; if he were very young and slender of understanding, he would tell him, *Child we were all servants, I he this maid-servant or this man-servant that waiteth, and at on this night the Lord redeemed us and brought us into liberty.* But to children of capacity, and to the rest of the company, he would tell particularly of the wonders done in *Ægypt*, and of the manner of their deliverance, and of Gods various goodnesse towards them: and as the Talmud briefly relates it, *מחיל בננות ומסים בשכח ודרש מארמי* *חל* *אוכך מבי ער כל הפרשה כולה* He began with their disgrace; and ended with their glory; and expounded from that text, A Syrian ready to perish was my father, even through out to the end of the section: which as the Glossaries give the sense meaneth thus; that he began his discourse with the Idolatry of *Terah*, and their fathers beyond the flood, and he led on the story to their bondage in *Ægypt*, and the wonders done for their deliverance, and the Lords giving them his law, and making them his people; and particularly he took up that text in *Deut.* 26. 5, 6, &c. and enlarged himselfe upon it, and the more the more commendably.

Then are the dishes that were taken away from before him, set before him again, and then he saith [15] *This is the Passover* [15] *ibid.* which we eat, because that the Lord passed over the houses of our fathers in *Ægypt*. And holding up the bitter herbs in his hand, he saith, *These are the bitter herbs that we eat in remembrance that the Egyptians made the lives of our fathers bitter in Ægypt.* And holding up the unleavened bread likewise in his hand, he saith, *This is the unleavened bread, which we eat, because the dough of our fathers had no time to be leavened, before the Lord revealed himselfe, and redeemed them out of hand. Therefore are we bound to give thanks, to praise, to laud, to glorifie, to extoll, to honour, to praise, to magnifie him that hath done for our fathers and for us, all these wonders, who hath brought us from bondage to freedom, from sorrow to rejoicing, from mourning to a good day, from darkness to a great light, from affliction to redemption, therefore must we say before him Hallelujah, praise ye the Lord, praise*

ye servants of the Lord, praise the name of the Lord, &c. And so he said over the hundred and thirteenth and the hundred and fourteenth Psalmes, and concludeth with this prayer, *Blessed be thou O Lord our God King everlasting, who hast redeemed us, and redeemed our Fathers out of Egypt, and brought us to this night to eat unleavened bread and bitter herbs.* And then he and all the company with him dranke off the second cup of wine.

[16] *Maymabi*
supr.

VII. [16] And now he washeth his hands againe using the same ejaculation or short prayer that hee had done at washing before: And then taking the two cakes of unleavened bread, he breaketh one of them in two, and layeth the broken upon the whole, and giveth thanks to God, who bringeth bread out of the earth. Not εὐλογίας ἄλλως first giving thanks, and then breaking (as was the order of our Saviour *Matt. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 24.* for that action of Christ was farther in the supper then we are yet come) but ἄλλως ἵνα ἔσθῃ he first brake and then gave thanks; and the Jewes doe make a businesse of the method. For he might not give thanks by their tradition, either over both or either of the cakes whilst they were whole, but over it when it was broken: And they give this reason, because it was the bread of poverty and affliction, and the poore have not whole cakes to give thanks over, but are glad to do it over bits and piec s. Hence the phrase and practise of *breaking of bread* seemeth to have had its originall.

I shall not here follow the dispute that is taken up by the Hebrew writers, about the number of these cakes, whether they were two or three, for some assert the one number, and some the other; and I beleeve both the opinions are true applied to different and severall times; for before the fall of the Temple, or in those times to which our discourse pointeth, [17] there were but two used, as may be collected by the best records of those times, but in after times they used three, [18] either in reference to the threefold divilion of the Nation into Priests, Levites, and People; [19] or parallel to the three cakes that a delivered captive was to offer for his deliverance, for *Israel* was delivered out of slavery at a Paschever. It is more of importance to looke a little after that which they called אֶפְתָּיִת *Aphe-*

comen

[17] *Vi. Maymabi*
supr.

[18] *Vid. Buxi.*
Lex. Talm. in

אֶפְתָּיִת
[19] *Gloss in*
Maymabi in loc.
citat.

comen; about which one would thinke they had two positions, one contrary to another. The *Mishneh* of the *Talmud* hath this Tradition

מִן מַפְסְרֵין אַחֵר הַפֶּסַח אֲפִי־

[20] *they dismiſſe not the company after the Paſſeover with an Apbi-*

comen. And yet this is a current ſaying amongst them

פֶּסַח לְשָׁנִים וְשָׂאֵר הָצִיָּה לְאַפִּי־

[21] *He breaketh one*

of the cakes in two pieces, and leaveth one h^lfe for the Apbicomen. Now

the ſeeming difference of theſe two poſitions is reconciled

by referring them to ſeverall times as the number of the cakes

was before. The word *Apbicomen* in their ſenſe, doth meane

the laſt diſhes they uſed at meals, namely of nuts, apples, or

sweet meats, wherewithall they cloſed up their meals when

they ſaw good; but ſuch a cloſure they might not make at the

Paſſeover ſupper, and the reaſon was, becauſe they would eat

ſome of the Paſchall Lamb laſt, and cloſe up the meal with that

as the chiefeſt diſh. Laſt of all (ſaith Maymony) he eateth of the

feſt of the Paſchall at the leaſt the quantity of an Olive, and he is to

taſte no other meat after it at all. But now he eateth to the quantity of

an Olive of unleavened bread, and taſteth nothing at all after that;

that is, while the Temple ſtood, and they had a Paſchall Lamb

to eat, that was ever the laſt meat they ate, but in after times

when they uſed no Lamb, they cloſed the meal with unleavened

bread in ſtead of it, and after that might eat nothing. And ſo

the ſame Author relateth againe, when he ſaith, It is from the

words of the Scribes that they ate nothing after the unleavened bread,

not cracknels, nor nuts, or the like, but if he eat unleavened bread,

and eat other meats after, or fruits, he muſt returne and eat unleavened

bread laſt, to the quantity of an Olive, and ſo he conſider.

Now when they ate unleavened bread for a cloſure of all, in

this manner the cake that was broken in two that we are ſpeak-

ing of, was halfe of it alter the breaking of it given to ſome one

in the company to reſerve for the *Apbicomen*, or for the laſt bit

וְנוֹחַנָּה חֶלֶת הַמַּפֶּה and he laid it under his Napkin: but the

other halfe, and (if that were not enough) the other cake alſo,

and if they reſerved not an *Apbicomen*, the two parts of the broken

cake they uſed thus: [22] The Officiator tooke a bit, and

wrapt it together with the bitter herbs, and dipped them into the

thicke ſawce, and gave thanks and ſaid, *Bleſſed be thou O Lord*

[20] *Pefach.*
per. 10. Calac. 8.

[21] *Utsi, in*
Maym. ubi. ſupr.

[22] *Maym.*
ubi ante,

our God King everlasting, who hath sanctified us by his commandments, and commanded us concerning the eating of unleavened bread, and so he eats, and the rest do likewise. There is some question moved amongst their Traditionaries, whether the bread and the herbs were to be eaten apart or wrapped together, and they speake of a difference betwixt Hillel and his fellows about this matter, but the determination is so indifferent, that if hee eat them apart, he gave thanks for them apart, and if together, the thanksgiving specified was sufficient.

[23] *Id. ibid.*

VIII. [23] Then fell they to the eating of the flesh that was before them, having hitherto eaten nothing but bread and herbs: and first he giveth thanks, *Blessed be thou O Lord our God King everlasting, who hath sanctified us by his command, and commanded us concerning the eating of the Sacrifice*; and so they fell to, and ate of the fourteenth dayes *Hagigah*, or those peace offerings that they had offered on that day; and of these they made the most of the meal. And then giving thanks againe, *Blessed be thou O Lord our God King everlasting, who hath sanctified us by his command, and commanded us concerning the eating of the Paschever*, they eat of the flesh of the Lamb, every one at the least the quantity of an Olive; which when they had done, he washeth his hands againe (now after meat) and saith *Grace after meat*, (for so let me expresse it) over the third cup and they drink it off. And here comes in the mention of the first action of Christ at his last Paschever: *Matthew* and *Mark* indeed record his words as they were eating, *One of you shall betray me &c. Even one of the twelve that dippeth with me in the dish, &c. Mat. 26. 21, 22, 23, 24, 25.* and *Mark. 14. 18, 19, 20, 21.* (This was most probably at the time when they dipped the unleavened bread and bitter herbs in the thick sawce *charoseth*.) And *Luke* relateth also those words, *With desire I have desired to eat this Paschever with you, &c. Luke 22. 15, 16.* But the first speciall action that is specified is, *that he tooke the cup and gave thanks and said, Take this and divide it amongst your selves, Luk. 22. 17.* This was the third cup at the supper, for there is but one more mentioned after it in that story.

The Traditions of the Jewes expresse the passage at this time of the meale thus: *ואחר כוסל ירין ומברך ברכה*
המון

חמזון על כוס שלישי ויטוּחוּהוּ [24] And after (he hath eaten the flesh of the Paschall Lamb) be washeth his hands; and blesseth the blessing of the meat (or saith grace after meat) over the third cup, and drinketh it off: or briefly thus, מְנוּנוּ לוֹ כּוֹס שְׁלִישִׁי They mingle him the third cup, and be giveth thanks over it.

Now this cup was called by them the cup of blessing, as appeareth by these and such like expressions that we meet withall in their Traditionaries: [25] Many of our Schoolmen נִמְנוּנוּ [23] Bless. in this ke, that every one of these four cups required blessing or thanksgiving over it; but some againe of the schoolmen thinke, that they were not bound to thanksgiving, but onely over the first cup, and over the cup of blessing: thus the marginall Glesse upon Maimony in the Tract we have so much occasion to use in this Paschall Rituall, on chap. 8. in the beginning; and towards the latter end of the same chapter hee produceth some words of one of their schooles, which helps to tell which of the foure cups this cup of blessing was: The words are these, אֲסוּר לִמְכֹּל מִדֶּעַם אַחֵר [26] [26] Ibid. מִצָּח וְלֹא לִמְשַׁח' לְבַר כֶּסֶם דְּבִרְכָּה וְכֹכַם דְּהִלּוּל It is forbidden to eat any thing after the unleavened bread, (viz. when no Lamb was eaten) but not to drinke any thing beside the cup of blessing, and cup of Hallel: which words hee cleares somewhat more by these words a litle after שְׁתֵּי כּ כּוֹסוֹת שֶׁל יוֹן אַחֵר He drinketh two cups after the unleavened bread, the cup of blessing after meat, and the cup of the Hallel, and a third cup if he will, of the great Hallel. And so Rabbi Alphesi speaks of כּוֹס שֶׁל הַבְּרַכָּה [27] [27] R. Alph. in Pefac. in fol. [28] R. Mord. in Pefac. per. [27] divers singular excellencies in the cup of blessing: And [28] Rabbi Mordicai שִׁיעוּר כּוֹס הַבְּרַכָּה צָרִיךְ שִׁיעוּר in measure.

Now the reason why the third cup beareth this name of the cup of blessing above all the rest, is partly because the בְּרַכָּה הַמְזוֹן the blessing, or grace after meat was said over it, as terminating the meale; and chiefly to distinguish it from the first cup, for over that and this especially was blessing or thanksgiving uttered. It is a great dispute among the Talmudicall schoolmen, whether there was thanksgiving used over all the four cups alike, and the debate ends most to this vote, that כִּבְרִךְ עַל

[29] *Pisk.*
Pesachim. fol.

137.

[30] *Ibid. fol.*

138.

על כסא קמא ואכסא רב רכתא [29] *He gave thanks (most especially over the first cup, and over the cup of blessing (which otherwise is sometime expressed על ראשון ועל שלישי) over the first cup, and over the third. The Gemara in the chapter oft cited hath this Parable. What is written; And the child grew and was weaned; the holy blessed God will make a feast for the righteous in the day that his mercy shall be shewed to the seed of Isaac. After they had eaten, and drunke, they gave Abraham our father the cup of blessing to blesse; he said, I cannot blesse it, because Isaac came from me: He gave it Isaac to blesse, he said, I cannot, because Esau came from me: He said to Jacob, take it and blesse it, he said, I cannot, because I married two sisters, which the Law forbids: He said to Moses, take it and blesse it, he said, I cannot, because I was not counted worthy to go into the Land of Israel neither alive nor dead: He said to Joshua, take it and blesse it, he said, I cannot, because I have no sonner: He said to David, take it and blesse it, he said to them, I will blesse it, and it is fit for me to blesse it; as it is said, I will take the cup of Salvation, I will call upon the Lord.*

The Apostle useth this terme *the cup of blessing*, concerning the Sacramentall cup in the Lords Supper, 1 Cor. 10. 16. in which he doth not onely allude to their custome and expression that we have now in speech, but by this, and by what he speaketh in the next chapter following, it seemeth that the Judaizing Christians in the Church of Corinth did very much imitate this Paschall custome at the receiving of the Sacrament, as that they had a supper before and so much wine stirring before, as that some were drunke, 1 Cor. 11. 21, 22. And that for conclusion of the meal, they had the bread and wine of the Lords Supper, as they at the Passeeover had the unleavened bread, and the cup of blessing.

And as the Apostle in this phraze alludeth to their expression and custome, so doth our Saviour also speake sutablely to their practise when he taking this third cup, or *the cup of blessing*, bids them divide it among themselves. For the four cups that were used at the Passeeover supper, were enjoined to men, women and children all alike. [31] *Our Rabbins deliver it for a Tradition, say the Gemarists, that these four cups ought to be in them a fourth part of a bin, all alike for men, women and children. And because we are*

[11] *Pesachim ante in Gemara.*

fallen

fallen upon mention of their being drunke at their ſupper before the Sacrament in the Church of Corinth, let us take notice of a Talmudick paſſage or two, that may give ſome light about ſuch a matter, though it ſeems in pretence to be of a contrary tune. They have a Tradition that runneth thus כן בן יהוה כוסות הללו אם רוצה לשתות ישרה *If any will drinke betwene theſe cups he may, ſo that he drinke not betwene the third cup and the fourth.* The *Jeruſalem Gemara* debating the caſe why betwene the firſt and ſecond cup, or betwene the ſecond and third, but not betwene the third and fourth; it reſolves it thus, that this was to prevent their being drunke; but they raiſe hereupon againe a very juſt objection, what prevention could be in this? And they give it ſuch a poore answer to it, [32] *Because wine at meat maketh not a man drunke, but wine after meat doth.* If Religion did not prevaile with them to withhold them from tryall of the truth of this *Apothiſme*, more then the virtue of the *Apothiſme* would prevaile to keep them from drunkenneſſe; I doubt not but there were drunken heads to be found at their Paſchall cups, as well as at the Sacramentall Suppers in the Church of Corinth. And the Caution which the Tradition giveth a little after thoſe words alledged but now, doth make the matter ſomewhat ſuſpicious, when they provide thus: *Doth any one ſleep at the Paſſeover meal and wake againe? he may not eat againe after he is awaked. Do more of the company ſleep? they may eat againe when they awake; doth y all ſleep? they may not eat.* Rabbi Joſe ſaith, if they ſleep or ſlumber only, they may eat upon their waking, but if they have been ſound aſleep, they may not.

[32] *Jeruſid. in Gemara.*

IX And now are we come to the fourth cup, which was called כוס דהלל *the cup of the Hallel*: נומר עליו את ההלל *for he finiſhed the Hallel at it*, and at it he ſaid the bleſſing of the Song. He had begun the Hallel over the ſecond cup, for hee concluded the Haggadah or ſhewing forth of their deliverance, (as 1 Corinth. 11. 26.) with the rehearſall of the hundred and thirteenth and hundred and fourteenth Pſalmes. And now hee begins with the hundred and fifteenth and rehearſeth that, and the hundred and ſixteenth, and hundred and ſeventeenth, and hundred and eighteenth, for theſe ſix Pſalmes were the Hallel, as was obſerved even now.

[33] *Pesach. ubi ante. in Mishnah.*

Now

[34] *Ibid. in
Gemara.*

Now the *ברכה השר* Blessing of the song was a prayer or blessing that they uttered after the *Hallel* or the *Hymne* was finished, [34] about which there is some dispute betweene R. *Judah* and R. *Johanan* in the *Gemara* what it should be: the one naming one Prayer and the other another: but the *Scholiasis* thereupon do conclude that the difference between them, is not so much about the prayers themselves as about the order of them or which was uttered first, and they determine these two, to be they, and that they were uttered in this order.

O Lord our God let all thy workes praise thee, and thy Saints and the righteous ones that do thy will, and thy People the house of Israel, all of them with shouting. Let them praise, and blisse, and magnifie, and glorifie, and sing out the name of thy glory with honour and renowne, for remembrance of thy Kingdome; for it is good to praise thee, and it is lovely to sing unto thy name. For ever and ever thou art G. d. Blessed bee thou O Lord the King, who art to bee lauded with praises, Amen.

And he concludeth thus; Let the soule of all living, blesse thy name, O Lord our God, and the spirit of all flesh glorifie and exalts thy memoriall for ever, o our King. For, forever thou art God, and besides thee we have no King, Redeemer, or Saviour, &c.

[35] *Ibid.*

And here ordinarily the meale was quite ended, and the ate nor dranke no more that night. (compare *Mat. 26. 29.*) Yet they have a Tradition [35] that if they were minded, they might drinke off a fifth cup of wine, upon this condition, that they should say over the great *Hallel* over it. But what was the great *Hallel*? Rabbi *Judah* saith, from O give thanks, to By the Rivers of *Babylon*; that is, the hundred six and thirtieth Psalm.

Rabbi *Johanan* saith, from A Song of degrees, to By the Rivers of *Babylon*; that is, from *Psal. 120.* to *Psal. 137.* Rabbi *Abah* Jacob saith, from For the Lord hath chosen Jacob to himselfe, *Psal. 135. ver. 4* to By the Rivers of *Babylon*, *Psal. 137. 1.* Thus they debate it in the *Gemara* in the Treatise *Pesachim*; and in the Treatise *Erachin* they seem yet to go further, and to adde the hundred and fiftieth Psalm to this *Hallel*; and so they make it of a doubtfull measure (as is observed well by the learned *Buxtorfius*) sometimes larger, sometimes lesse, according as they saw good.

And

And now to take up the whole rubrick of this Sacramentall Supper in a ſhort ſumme, they ſate them downe in a leaning poſture, began with a cup of wine, over which they hallowed the day; waſhed their hands; the table is furniſhed, they firſt eat ſome ſallet, have a ſecond cup of wine filled, over which is the rehearſall of the *Haggadab*, and of *Psalm* 113, 114. and then the wine drunke off. They waſh their hands againe, unleavened bread is broken and bleſſed, and ſome of it eaten with bitter herbes dipt in the thicke ſawce; then eat they the fleſh of the peace offerings, and then [the firſt of the Lamb; after which they waſh; have a third cup of wine filled, or the *cup of bleſſing*, over which they firſt ſay grace after meat, and then give thanks for the wine and ſo drinke it off. And laſtly, they have a fourth cup of wine filled, over which they ſay the *Hallel* out, and a prayer or two after it, and ſo they have done.

Thus was the Rubrick and Rituall of this great ſolemne Supper, with which the Reader comparing the action of our Saviour at his laſt Paſſeover, he will eaſily perceive, that the mention of the firſt thing he did, is coincident with the third cup or the *cup of bleſſing*, [which he biddeth them to *divide among themſelves*; And then he taketh ſome of the unleavened bread againe, and bleſſeth, and breaketh, and giveth to be eaten for his body, from henceforth, in that ſenſe that the fleſh of the Paſchall Lamb which they had newly eaten had been his body hitherto: And that which was commonly called the *cup of the Hallel*, he taketh and ordaineth for the cup of the New Teſtament in his blood, and after it they ſung the *Hymne* or the *Hallel* out, and ſo he went out into the Mount of Olives.

CHAP. XIV.

SECT. I.

*Of the Solemnity and Rites of the first day in the Passee-
over weeke of the Hagigah, and Peace-
offerings of rejoycing.*

[a] Talm. in
Hagigah per. 1.
Maym. in Hagig.
per. 1.

THE next day after the Passeeover was eaten was ho-
ly, and no servile work to be done in it, but it was
accounted and kept as a Sabbath, and so it is called
Lev. 23. 6, 7, 15. [a] On this day all the males were to
appear in the Court of the Temple, and to bring
with them a burnt offering for their appearance, and a double
peace offering, one for the solemnity, and another for the joy
of the time. The offering for their appearance was called *Corban*
Ranjab, & they conclude it due from these words, *None of you shall*
appear before me empty, Exod. 23. 15. Yet if any one failed of bring-
ing such a gift, his shame and his conscience goe with it, but
there was no penalty upon him, because though he had broken
a Negative Precept, yet there was no worke nor action done by
him in it.

The peace offerings for the solemnity of the time were called
the *Hagigah*, and they were to be of some beast, Bullocke or
Sheep. Hereupon in *2 Chron. 30. 24. & 35. 7, 8.* there is men-
tion of *Bullocks and Oxen for the Passeeover*; and in *Deut. 16. 2.*
there is speech of *sacrificing the Passeeover of the beard*; which
cannot be understood of the Passeeover that was to be eaten on
the fourteenth day at Even, for that was punctually, and de-
terminately appointed to be of Lambs or Kids, *Exod. 12. 5.*
but it is to be construed of these peace offerings which were for
the solemnity of the time. And this is that which the Evan-
gelist *John* calleth the *Passeeover*, when he saith, *The Jewes went*
not into Pilates judgement Hall, lest they should be defiled, but that they
might eat the Passeeover, Joh. 18. 28. For they had eaten the Pa-
schall Lamb the night before.

They

They held themselves obliged by the Law, as to appear at the three ſolemne feſtivals, and to pay their offerings and their ſervices then due, ſo to make merry and to rejoyce, and cheere up one another, becauſe it is ſaid, *Thou ſhalt rejoyce before the Lord, Dent. 16. 11, 14, &c.* And hereupon they took up the uſe of wine at the Paſſeover ſupper, as was obſerved before; and hereupon they took up other peace offerings beſides the *Hagigab* at the Paſſeover ſolemnity and called them *שלמי שמחה* *The peace offerings of rejoycing.* And by the offering of theſe two ſorts of peace offerings, it is like they thought themſelves the better diſcharged though they brought not the offering of their appearance; for if they brought theſe, they might the better thinke they appeared not empty. And ſo *Levi Gerſhom* conſtrueth that paſſage concerning *Elkanah*, that *he went up yearly from his City to Shiloh to ſacrifice to the Lord*, in application to theſe ſorts of peace offerings, rather then any other offering, for it ſaith (ſaith he) that [b] *he ſacrificed his peace offerings of rejoycing, and his peace offerings for the Hagigab.*

[b] R. Lev.
Gerſhom in
1 Sam. I.

The time for the offering of theſe they accounted the firſt day of the feſtival to be moſt proper, and they ſtrove to diſpatch upon it that they might returne home the ſooner, but if theſe Sacrifices were offered in any day of the feſtival, it ſerved the turne.

On this firſt day of the feaſt, when theſe great matters were to be in hand, namely their appearing in the Court and offering theſe their Sacrifices of ſolemnity and rejoycing at the laſt Paſſeover of our Saviour, they ſhewed themſelves otherwiſe employed, for on this day they crucified the Lord of life.

In reference to whoſe judging, condemning, and executing, though it be ſomewhat beſide the bent of the preſent diſcourſe, let the Reader ſcan two or three of their Traditions.

1. *אין מחחילין אחר דנין בלילה* [c] *They might begin no judgements in the night, nor received they any witneſſe in the night; but the judgements were to be in the day only: yet were they in the examination and judgement of our Saviour all night long.*

[c] *Maym. in Sanhedr. per. 6.*

2. [d] *The judging of a falſe Prophet was only to be by the great Sanhedrin of ſeventy and one: Under this notion they blaſphemouſly*

[d] *Talm. in Sanhedr. per. 1.*

mously accused and arraigned our Saviour, *Job. 18. 19. Luk. 23. 2.* and unto this, those words of his refer, *Luk. 13. 33.* *It cannot be that a Prophet perish out of Jerusalem.*

[d] *ib. per. 11.*

3. [e] They put not an Elder that transgresseth against the determination of the great Sanhedrin to death, neither at the Sanhedrin that was in his own City, nor at the Sanhedrin that was at Jabneh, but they bring him up to the great Sanhedrin at Jerusalem, and keep him till a solemn festival, and execute him at the feast; according to what is said, *That all the people may hear and fear, &c.*

SECT. 2. *The second day in the Passover week.
The gathering and offering of the first
fruits Omer.*

THE first and last dayes of the solemn festival weeks, were called **ימים טובים** *Holy dayes*, or *good dayes*; and the observation of them differed little in strictnesse from the observation of the Sabbath. See *Lev. 23. 7, 8, &c.* Now the dayes between them were called **מועד קטן** *Moed Katon*, or the lesser solemnity; [a] in which, although there were not the like strictnesse of observance that there was of the *Holy dayes*, yet was there a distinction made betwixt them and other ordinary times; and divers things were prohibited, especially by their Traditions to be done in them, which were permitted to be done on other dayes. And as for the service and employment in the Temple, there was commonly more work and sacrificing on these dayes then on other ordinary dayes, because the peace offerings due or reserved to that time, could not all be dispatched on the other dayes, but did take up much of these dayes, and did finde the Priests more then ordinary attendance and employment about the Altar.

On this day that we have in hand, namely, the second day of the Passover week, whatsoever else of extraordinary offering was on it, there never failed to be the offering and waving of the first fruit sheaf before the Lord: The Law for this is given in *Lev. 23. 10, 11.* *When ye be come into the Land which I give unto you, and shall reap the Harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the Priest; and he shall wave the*
sheaf

[a] *Tahnin
Moed Katon.
per. 1. &c.*

sheaf before the Lord, to be accepted for you: the morrow after the Sabbath the Priest shall wave it: Where by the word Sabbath is to be understood, not the Sabbath day in the proper sense, but the first day in the Passeover week, of which we have spoken, which was so solemn an holy day: And so the Chaldee Paraphrast and severall other Jewes doe well interpret it.

The rites about gathering and offering this first fruits sheaf are largely described by *Tosapha ad Menachoth* to be after this manner [a]: Rabbi *Ismael* saith, The Omer or first fruits sheaf, if it came on the Sabbath day, (properly so called, as it did that very day that our Saviour rested in the grave) it came in three Seahs, but if on another day it came in five: but the wise men say, whether Sabbath or other day all was one, it came in three Seahs: Aba Saul said, On the Sabbath it was reaped by one man, and with one sickle, and in one basket: but on another day it was reaped by three men and in three baskets, and with three sickles: But the wise men said, Sabbath or other day it was all one, it was by three men, and in three baskets, and with three sickles: The first fruits sheaf came out of the vale of the asbes by the Brook Kidron, &c. The day of waving it lighting on the Sabbath, the Sabbath was dispensed with for the reaping of it: And how was it done? Those that the Sanhedrin sent about it, went out, at the Evening of the holy day, (the first day of the Passeover weeke) they took baskets and sickles, &c. They went out on the holy day when it began to be dark, and a great company went out with them: when it was now dark, one said to them, On this Sabbath, on this Sabbath, on this Sabbath; In this basket, in this basket, in this basket; R. Eliezer, the son of Zadok saith, With this sickle, with this sickle, with this sickle, every particular three times over. And they answer him, well, well, well, I will reap, and he bids them reap. And why do they thus? Because of the Barthuseans (the Sadducers) who said that the reaping of the first fruit sheaf is not on the end of the holy day. They reap it, and put it into the baskets, and bring it into the Court: and passe it through the fire: that they might answer the command about parched corn. The words of Rabbi Meir, But the wise men say, That is not to be meant so, but there was a hollow vessel full of holes, so that the fire might go quite through it in the Court, and the wind blew on it, (in which they put the Corn sodainly

[a] *Tosapha ad Menachoth. per. 10.*

to dry it that it might grind) and they put it on a Mill to get out a tenth deal, &c. One takes the tenth deal and puts its oil and frankincense on it, and mingles them, and waves it and takes out a handful and puts it on the Altar; and the rest is for the Priest to eat. As soon as the Omer is offered, they go out and find Jerusalem streets full of Meal and parched Corn: which was not according to the mind of the wise men. The words of R. Meir: But the wise men say, that it was according to the mind of the wise men, for as soon as the Omer was offered now Corn was permitted.

SECT. 4. The Feast of Pentecost, **חג השבועות**.

FROM this day and occasion, namely from the offering of the first fruits Omer they began to count the weekes to Pentecost, even seven weekes forward. This day was the first of the number, and the next day after the expiring of seven weekes, being the fiftieth day from hence, was Pentecost day, as is imported in the very word. It was dated from the offering of the first Corn, because that solemnity and this festival had some relation one to another: The presenting of the first sheaf, was an Introduction to harvest, and the feast of Pentecost was a return or offering of their harvest: by that they had liberty to begin to put the sickle into the corn and to reap: and at this they offered an offering of their Corn now reaped and inned. Therefore this solemnity is sometimes called in Scripture the Feast of Harvest, Exod. 23. 16. and sometimes the feast of weekes, Deut. 16. 10. because of the reckoning of the seven weekes from that day to it, and sometimes Pentecost, Act. 2. 1. because it was the fiftieth day from that: and so the Jews themselves call it **חג השבועות** [a] The fiftieth day or Pentecost.

But the Jews in their writings do most commonly call this feast, by the name **עצרת** *Atzereth*, and so do the Chaldee Paraphrast use it in Numb. 28. 26. although [b] *Abarbimel* doth observe that this feast alone of all the three is not called **עצרת** *Atzereth* in the Scripture. The word doth properly signifie a *refraining* or a *standing up*, and from that signification it is taken to signifie a *solemnity day*, or *assembling*, as being interdicted

[a] *Maym. in Talmid per. 8. R. Sol. in Lev. 23.*

[b] *Abarb. in Lev. 23.*

dicted and restrained from work. 2 King. 10. 20. Joel 1. 4. Amos 5. 21, &c. But whether this feast were so called by them in so singular a manner, because that was the time of the restraining of rains, it being the very middle of harvest, or because the offering of their first fruits was restrained till this time, or because the festivall joy of harvest was yet restrained, and not as yet full, or for what cause else, I shall not be much solicitous to determine; but certainly some of the Rabbins give such intimations as might seem to give some strength to the supposall upon one of the two later. For Maimony relatech [c] that that they brought not any first fruits before **פסח** [c] *Maym. in Pentecost, because it is said, the feast of Harvest, the first fruits Bicaurim, per. 2* of thy labours: And if they brought any, they received them not from them, but laid them by till Pentecost. And Baal Hatturim hath this saying, [d] There is no rejoicing spoken of at the Pass- [d] *Baal Tu- over, because the fruits were yet in the field: But a פסח Pentecost rim in Deut. 16* when Corn is now reaped and wine is now in the Grapes, there is one rejoicing spoken of, Deut. 16. 11. But at the Feast of Tabernacles, when all is inured, then rejoicing is twice mentioned. Deut. 16. 14, 15.

The solemnity of this day and feast was: 1. [e] That all [e] *Exod. 13. 16.* the Males were to appear at it, as at the Passover and Feast of Tabernacles. 2. [f] They were to offer two cakes bak't [f] *Ier. 13. 16.* with leaven, of the Corn of the harvest now reaped, or of new Corn: and if it be questioned why with leaven now, seeing there was so expresse commands against leaven at the Passover, some of the Jews do give this pertinent reason: [g] because these loaves or cakes were an offering in be- [g] *Abirhahi* half of the bread which they were ordinarily to eat, (for *supr.* these were first fruits of their Wheat) but their bread at the Passover was commemorative of their hasty departing out of Egypt, when they could not stay to have their bread leavened: Their Passover bread was for a memoriall, their Pentecost cakes were not. At Passover they could only say, **וּכְעֶזְרָה הֵילֵךְ מִצַּח וּמִמֶּנּוּ** Here is unleavened bread **וּכְעֶזְרָה הֵילֵךְ מִצַּח וּמִמֶּנּוּ** Here is unleavened bread (for the meat offering) and leavened too (for the two cakes) [h] as the Gemarists [h] *Talm. Ier- us. in Succah, per. 5.* descant upon this matter. These cakes were made square, each

each cake seven hand-breadth long, four broad, and four high.

3. With these cakes, were also offered seven Lambs, and one Bullock, and two Rammes for a burnt offering, a Kid for a sin offering, and two Lambs for a Peace offering. And these two Lambs were the only Peace offerings that the Congregation offered: and these Peace offerings only were reckoned in the rank of the most holy offerings.

Now these Lambs being *Peace offerings* were to be waved up and down with the two cakes, for so is the command expresse, *Lev. 23. 20.* and the manner of that action was thus: [1] The Priest first waved the Lambs up and down whilst they were yet alive, and then slew them: and having stead them, he took out the breast and shoulder of either of them, and laid them close besides the two cakes, and putting his hand under them he waved them all together, upwards and downwards, and this way and that way, and all towards the East; and afterwards burnt their inwards, and the Priest ate the rest of the flesh. And as for the Calves, the High-Priest took the one, and the other was divided among all the courses who were then present.

It was not so much the solemnity or multitude of the Sacrifices of this day that challenged the appearance of all the people in the whole Land, though the offerings were many and solemn, but it was the memoriall which the Feast carried with it, namely of the Law being given to *Israel*, at that time of the year from Mount *Sinai*.

On this day was the *Hallel* sung, as was intimated before, and on this day was the great gift of tongues visibly bestowed upon the Disciples.

CHAP. XV.

Of the Service on the day of expiation.

THe institution of this solemn day, of which there is a large mention, *Levit. 16.* was first occasioned from this, that *Moses* on that very day, after three severall forty dayes Fasts came downe from the Mount, having obtained *Israels* full peace with God and reconciliation, and brought now with him the renewed Tables, and a full commission to build the Tabernacle, and to set up the solemn Worship in the midst of them.

[a] Seven dayes before the day of expiation, they put the High-Priest a part from his own house into the Chamber, *[a] Ioma per. 1.* *[b] Maym. in* מִדְּבָרִין *Parbedrin:* [b] lest his wife proving to be in her separation, should bring upon him an uncleannesse of seven dayes, and so prevent him of being fit for that dayes services. *Iom. Baccippa-rin. per. 1.*

They also appointed another Priest as his substitute, to perform the service of that day, if it should fall out, that any uncleannesse did befall him that he could not officiate, that so the service should not fall to the ground.

Every day of these seven, they caused him to sprinkle the blood of the dayly Sacrifice, to burn the parts of it, to offer the incense and dresse the Lampes, that hee might be the better inured to those Services on that day when it came.

On the third day and on the seventh, they besprinkled him with the ashes of the red Cow, for fear he might have been defiled by the dead, and not aware of it.

They delivered to him some of the Elders of the Sanhedrin, who read before him the rubrick and order of that dayes service, and they said unto him, *Sir High-Priest, read thou thy self, it may bee thou hast forgotten, or it may be thou hast not learned.*

On the Eve of the day of expiation, that is, on the day
Z before

before in the morning they brought him to the East-gate of the Courts, and there they made Bullocks, and Rams, and Lambs to passe before him, that ~~shall~~ he be the better acquainted with every thing that he had to do.

Afterward the Elders of the Sanhedrin delivered him over to the Elders of the Priesthood; who brought him into the chamber of Abhtenes, that there he might learn to handle the incense: And there they gave him this oath: Sir High-Priest we are the Messengers of the Sanhedrin, and thou art our Messenger and the Sanhedrins, we adjure thee by him that hath caused his name to dwell in this House that thou alter not any thing of what we have spoken to thee: and so they part weeping.

Now the reason of this solemn adjuration was because of the Sadduces, who had ventred a doctrine, and some of them had ventured a practise contrary to the tradition of the Elders, namely to kindle the incense, and to make it smoke without the vail, and to bring it smoking within: They swore him, saith [c] the Jerusalem Talmoud, because of the Bet-thusians; who said, Let him kindle the incense without, and then bring it in: And there was one that did so, and when he came out, one said to his Father: Ye have been searching all your dayes, yet did ye never the thing to purpose till this man came and did it, he answered him: although we have been searching all our dayes, yet have we done according to the will of the wise men. And I shal much wonder if this man that hath done so, live long after. And they say he died shortly afterwards within three dayes.

The Even being come, they suffered him to eat but sparingly, because fullnesse would make him drowsie: for sleep he might not for fear of nocturnall pollution, but all the night he if he were learned, read and expounded the Scripture to them that were with him, if he were not, learned some other did, especially one of [d] Job, Ezr, Daniel, and Chronicles, places that might most affect and prepare him for the service.

The day being come, (which was so strict a Fasting day, [e] as that to eat any thing, or to doe any work on it, fell under the penalty of being cut off,) the High-Priest is now to pre-

[c] Talm. Yerusalem in Iona per. 1. Iuchasin. fol. 11.

[d] Vid. gloss. in Iona in Talm. Babyl. per. 1.

[e] Kerithub. 202.

prepare himself for the businesse. And first he puts off his ordinary wearing clothes, bathes himself in water [f] (his bathing this day was on the roof of the room of Heparbah, a fine sheet hanging betwixt him and the sight of the people) wipes himself dry with a towell, and puts on the rich Garments of the High-Priesthood, washeth his hands and feet, killeth the daily Sacrifice, burns the peeces, offers the incense, dresseth the Lamps, and doth all the service belonging to the ordinary daily service: And so hee doth by the Bullock and seven Lambs of the extraordinary Sacrifice: And when he had done with these hee washed his hands and his feet again.

[g] Then put he off his rich robes again and bathed himself and put on the white linnen garments appointed Levit. 16. 4. and performed the peculiar services of that day, as first he goeth to his own Bullock, Levit. 16. 6. (which stood between the Temple and the Altar) laid his two hands upon his head, and made this confession: *Ab Lord, I have sinned, done perversly and transgressed before thee, I and mine house, I beseech thee O Lord, expiate the sins perversities and transgressions, whereby I have sinned, done perversly and transgressed, I and mine house, as it is written in the Law of Moses thy servant, saying, for on this day bee will expiate for you to purge you from all your sins before the Lord that ye may bee clean.* [g] *Idem. ubi supra. per. 4.*

[h] Then went he to cast the lots upon the two Goats, on the North-East part of the Court below the Altar: The two lots were ordinarily of Gold, peeces just of one and the same bignesse, on the one of them was written, for the Lord, and on the other, for Azazel: these were put into a box into which the Priest could put both his hands: this box was called *Upp*. The two goats were set before him: one before the right hand and the other at the left: and on his right hand stood the Sagan, and on his left hand stood chief of his Fathers house: He put his hand in the box and took out the lots: and opening his hands if the lot for the Scape-goat came in his right hand the Sagan said to him, *Sir, lift up your right hand,* and so the right hand Goat was the Scape-goat: And if that lot came in his left hand, the chief of his Fathers house said

to him, *Sir, lift up your hands*, and then that was the Scape-goat that was on the left hand: And he tied a scarlet list upon that Goats head, and set him there from whence he was to be sent away, and the other Goat he set where he must be killed.

This scarlet list is called commonly by the Rabbins *לשון ציפורין* *Lingula coccinea*, the Scarlet tongue, because it was broad and fashioned like a tongue. And they expected that when it was tied upon the Scape-goats head, [i] It should turn white. And [o] they say it did, [k] in the time of *Simon the just*, and that the lot for the Scape-goat came still up in his right hand: and this they ground upon *Esay 1.18.*

[i] *Ioma per. 4.*
in *Gemara.*
[k] *Iucabim.*
fol. 19. col. 1.

Having thus set the two Goats ready against their time comes, he returned again to his own Bullock where he left him standing, and layes his hand upon his head a second time, and makes a second confession, in the very same words that he had done the former, save that when he had said, *wherein I have sinned, done perversely, and transgressed before thee, I and my fathers house,* he added, *and the sons of Aaron thy holy people, as it is written in the Law of Moses, &c.*

Then killed he the Bullock, took the blood and gave it one to stir that it should not congeal: He himself took a censer full of coals from the Altar, and set them down upon a bench in the Court: and from a vessell brought him, he took his hands full of incense and put it into a dish: The censer of coals he took in his right hand (because it was hot and heavy, otherwise he should have carried it in his left) and the dish of incense in his left hand, and so he went into the Holy of Holies, and came up to the Ark, and there he sets his coals down, empties the incense into his hands again, and so lay it on the coals, and stays till all the room be full of smoak, and then comes backward out from within the vail, having his face still toward the Ark: Being come out he made this short prayer, *O Lord God let it be thy good pleasure, that this year may have seasonable rains, (if it have been droughty): And let not thy Scepter depart from Judah, and let not thy people Israel want sustenance, and let not the prayer of wicked transgressors come before thee: and so he came out.*

Then

Then tooke he the blood of the Bullock which had been stirred about all this while, for congealing, and brought it in within the most holy place, and sprinkled of it eight times, once upward and seven times downward between the barres of the Arke, and having so done he came out thence, set the rest of the blood in the bason in the Holy place and came forth.

Then slew he the Goat, tooke the blood of it into the most holy place, and sprinkled it there eight times, as the other; came forth and set it downe in the holy place, tooke up the Bullocks blood and sprinkled it eight times before the vaile, and so he did by the Goats blood; then mingled he them together and sprinkled therewith the golden Altar going round about it: Hee began first with the North-east corner, so to the North-west, and to the South-west and ended at the South-east; then sprinkled he the body of the Altar it selfe seven times, and so came out; and powred the remainder of the blood at the foot of the burnt offering Altar on the West-side.

And now he goes about to send the Scape-goat away; he first laid his hands upon his head and made this confession, *Ab Lord, thy people the house of Israel have sinned and done perversly, and transgressed before thee, I beseech thee now O Lord expiate the sin, perversities, and transgressions, which the house of Israel thy people have sinned, done perversly, and transgressed before thee; as it is written in the Law of Moses thy servant, For this day he will expiate for you, to purge you from all your sinnes that you may be clean before Jehovah.* As soone as the Priests and people that were in the Court heard him utter the name *Jehovah*, they bowed, worshipped, and fell on their faces and said, *Blessed be the name of his glorious Kingdome for ever and ever.* And then they sent the Goat a going.

[1] There was from *Jerusalem* about some twelve easie miles off, a very steep and high promont, which they expresse by the name *Py Tsek*. [m] (some take this to be the proper name of that Hill [n] some for the common name of any high rock whatsoever.) Between *Jerusalem* and this hill there were ten Boorths set up at an equall distance one from another, namely, about a mile asunder, and the nearest about a mile from *Jerusalem*.

[1] *Joma per 6. in Misbn.*

[m] *Ramb Jbi.*

[n] *Bartenor ad.*

Aruch, in voce.

Salem. Having delivered the Goat to him that wasto bring him into the Wildernesse, they accompanied him to the first Booth, and from thence there were some ready there to accompany him to the next, and some at that to goe with him to the third, and thus through all: and at every Booth they asked the man that led him whether he would eat or drinke.

From the last Booth they went not quite through with him to the high Rocke, but stood at distance to see what hee did. When he came there, he tooke the crimson list from between the Goats hornes and pulled it in two pieces; the one halfe of it he tyed upon the rocke, and the other halfe upon his hornes againe. Then tooke he the Goat and pushed him backward from off the rocke, and by the time he came to the bottome he was dash'd all in pieces. And so the man returnes to the next Booth, and there staies till it be darke.

In the meane time the High-priest after the sending away of the Goat, had returned to the service again, and cut in pieces the bullock and goat that he had slaine, and whose bloud he had brought within the vaile, and laid their inwards upon the Altar to be burnt, but their pieces hee delivereth to some, to bee carried forth without *Jerusalem*, there to be burnt, *Leuiticus* 16. 27.

At last they say to the High-priest, *Sir, by this time the Goat is gotten into the Wildernesse.* And then he went into the Court of the women, and there in a Pulpit read a Section or two in the Law, as namely, all *Levis*. 16. & chapter 23. vers. 27, 28, 29, 30, 31, 32.

Now if it be questioned how they could guesse the very time when the Goat arrived in the Wildernesse, there are three severall wayes of this conjecture held out by them, and they are these, 1. *The Mishnah* of the *Talmud* saith, there were severall high piles or pillars of stone set up in the way thither, and men stood upon them with linnen cloaths in their hands, and when the Goat was got into the Wildernesse, he that stood on the pillar there, waved his Napkin up and downe, and the next tooke at him and did the like, and the next at him, and so they conveyed the intelligence into the City in a trice. 2. *R. Ismael* saith, a crimson list was tyed on the Temple door, and alsoone

Goat as ever the Goat arrived in the Wilderness, it grew white.

And that passage in the *Gewons* of the *Babylon Talmud* is remarkable (whichever it speake of this list, or of that betwixt the Goats horns it is not much materiall, they were both of the same nature, and reference) when it saith [o] *T bai, all the forty years* [o] *Rash. Ha. shavah. fol. 31.* before the destruction of Jerusalem the red list did never turne white, for whereas this change of it was a signe of the remission of their sinnes, as they themselves construe it from *Esay* 1. 18. they had now so died themselves with the blood of Christ, slain just forty years before the destruction of the City, that we may wel take their owne evidence and testimony for their guilt, and unpardonablenesse for that fact. 3. R. *Judah* saith, it was three miles to *בית חדרור* *Beth Haduds*, which was the edge of the Wilderness that way that the Goat went, and for the measuring out of the space of time that the man might bee going thither with the Goat, some men walked out a miles space from the City, and walked backe that mile againe without any stay, and when they were come backe, they stayed so much time as one might walke another mile, and then concluded that by that time the man with the Goate was come into the Wilderness.

The High-priest having read his lessons in the law, and prayed eight severall prayers after, hee washes his hands and feet, puts off his linnen clothes, bathes himselfe, puts on his rich garments, washes his hands and feet againe; offereth a *Kam* for himselfe, and another for the people, and seven Lambs for the additionall offering of the day. And then he offered the daily Evening Sacrifice.

This done he washed his hands and feet againe, put off his rich garments, bathed himselfe, and put on the linnen garments, washed his hands and feet, went into the most Holy place and fetched out the censer and dish that he had left there,

After this he washed his hands and feet, put off those finneri clothes, bathed himselfe in water, put on his rich garments againe, washed his hands and feet, went into the Holy place, offered the Evening incense, mended the Lamps, and so came out.

Then

Then washed he his hands and feet againe, put off his rich garments and put on his owne ordinary wearing cloathes, and went to his house, all the people accompanying him: and he held it a joyfull day because he was come out of the most Holy place in safety.

CHAP. XVI.

*The manner of their celebrating the
Feast of Tabernacles.*

HE day of expiation was not so solemn, and serious, and painefull, especially to the High-priest, but the *feast of Tabernacles* was as jocund, pleasant and mirthfull to all the people. It was but five dayes after that, beginning on the fifteenth day of the same month *Tisri*, and lasting eight dayes together, *Levit. 23. 34, 35, 36. Numb. 29. 12, 35. 2 Chron. 7. ver. 8, 9, 10. Nehem. 8. 17, 18.* In which feast there was more rejoycing then in any of the other, and more parcels and varieties of solemnity.

The first particular of its solemnity and celebration was their dwelling in booths, (from which custome the feast tooke its name) which they began to do on the first day of the feast, and so continued all the time, and out of those booths they might neither eat, nor drinke, nor sleep, so long as the feast lasted. Their Booths were of boughs of trees, in the making of which, for height, and breadth, and place, and fashion, it were endlesse to trace their curiosity and traditions, and it is somewhat excentrick to our discourse which is confined to the virge of the Temple. Within which confinement we are to take up foure remarkable ingredients to the solemnity of this feast, and they are these.

1. The variety of their Sacrifices.
2. Their Palme and Willow branches.
3. Their

3. Their Pomecitrons.
4. Their pouring out of water and rejoicing.

Sect. 1. *The severall sacrifices at the feast of Tabernacles.*

THe *Jerusalem Talmud* doth give this briefe summary of the progresse of their proceedings in the service of the Temple every day of this feast. [a] *They went first to offer the dai-ly Sacrifice in the morning; then the additionall Sacrifices; after that the voves and free offerings; from thence to eat and drink (or to dinner) from thence to the study of the Law; and after that, to offer the Evening Sacrifice, and from thence they went to the joy of the pouring out of the water.*

[a] *Talm. Yer. in Succ. per. 5.*

Now the constant or dayly Sacrifices of these dayes of the Feast were unalteredly the same that they were on all other dayes, a Lamb in the morning, and a Lamb at even: but the additionall Sacrifices for the time, were not onely remarkable for their number (they and the dayly Sacrifices of this time amounting to 215. the number of the yeares of *Israels* being in *Egypt*) but they were most remarkable for this alteration, because a Bullock lesse was offered every day then had been offered on the day before; and yet the very same number of Rams, Lambs, and Goats, retained every day alike: For on the first day of the Feast were thirteen Bullocks offered, on the second day twelve, on the third day eleven and so downward, as may be seen in *Numb. 29.* and yet on every day two Rams, fourteen Lambs, and one Goat, without any alteration; as is apparent in the same place.

Thereason of which decreescency of the Bullocks, may be better guessed at, then surely given, and variety of conjecture sooner produced of others, then any certainty determined by ourselves. Whether it were to reduce the whole number of the Bullocks to 70. [b] *in parallel to the 70. Nations which should be abating and decaying, while Israel like the number of the Rammes, Lambs, and Goats, remained fixed: [c] or according to the 70. years of mans age, which is daily decaying; or whether it were to shew the decay of Sacrifice in time to come; or to match 7*

[b] *R. Sol. in Numb. 29.*

[c] *Abarb. ibid.*

Bullocks with the seventh day; or to reduce the number of Beasts on that day to an equality with the number of the four and twenty courses; or whether this abatement were because the people abated daily, and withdrew to their owne homes; or what else was the cause of it, we shall not be sollicitous to enquire further after, onely we cannot but observe the manner of offering of these Sacrifices which were so numerous and so various, and the service with them.

The daily Sacrifice was offered according to the Rituall that hath been already observed by the Course appointed for that week, and according as every one obtained his imployment by the lottery. And at the offering of it the Levites sung the *Hallel*, of which mention and description hath bene made before.

But as for additionall Sacrifices, they found a way that every Course of the foure and twenty, who were now all present, should have a share in offering of one beast or other, and they proportionated the businesse after this manner.

[d] Succab.
per. 5 & Maym.
in Tam. per. 10.

[d] On the first day there were thirteen Bullocks, two Rams, and one Goat, sixteen beasts in all, and these were offered by fifteen of the Courses; there remained then 14 Lambs for 8 Courses, six whereof offered two Lambs apeece, and the other two Courses one Lamb apeece.

On the second day there were twelve Bullocks, two Rams, and one Goat, fifteen beasts offered by fifteen of the Courses; and then there remained 14 Lambs for 9 Courses to offer; five whereof offered two Lambs apeece, and foure one apeece.

On the third day eleven Bullocks, two Rammes, and one Goat, fourteen beasts offered by fourteen of the Courses; and then fourteen Lambs remained for ten Courses, of which four Courses offered two Lambs apeece, and six Courses one apeece.

On the fourth day ten Bullocks, two Rams, and one Goat, thirteen beasts offered by thirteen Courses: the fourteen Lambs remained for eleven Courses, three Courses offered two apeece, and eight Courses one apeece.

On the fifth day nine Bullocks, two Rams, and one Goat, offered

offered by twelve Courses: the fourteen Lambs remained for the other twelve Courses to offer, two Courses offered two a peece, and ten Courses one a peece.

On the sixth day eight Bullocks, two Rams, and one Goat, offered by eleven Courses: the fourteen Lambs remained for thirteen Courses to offer, one Course offered two Lambs, and twelve Courses offered one Lamb apeece.

On the seventh day seven Bullocks, two Rams, one Goat, and fourteene Lambs, foure and twenty in all were offered by the four and twenty Courses, every Course offering one beast.

Sect. 2. *Their Palme and Willow branches.*

עֵרְכָה וְלֹלֶב.

IT was enjoined by the Law, *Ye shall take you on the first day* (of the feast of Tabernacles) *fruit of goodly trees, branches of Palme trees, boughes of thick trees, and Willowes of the brooke, and ye shall rejoice before the Lord your God seven dayes,* Lev. 23. 40. Upon which text there was [a] a dispute between the *Pharisees* and the *Sadducees*, for what end these boughes and branches should be appointed: The *Sadducees* held that they were for the making of their Booths, but the *Pharisees* determined (and they carried it) that these were branches, and fruit of trees, which at this feast were to be carried in their hands. [a] Ab. Ez. Lev. 23.

[b] On the first day of the Feast therefore they prepared them branches of Palme, Willow, and Myrtle, and tied them together with gold or silver twist, or with other strings or twigs, and these they carried continually in their hand all the first day of the feast throughout. In the morning did a man go out of his house, he had his *Enlabb* in his hand, for so they called this bundle of branches. If he went to the Synagogue, if he prayed, if he went to visit the sick, he kept it still in his hand, and he might not leave it out of his hand all that day long. And all the rest of the dayes of the feast they went not to the Temple without these branches, and every day they went to the Temple purposely with them. [b] Maym. in Succab velul. per. 7.

[c] There was a place a little below Jerusalem, which was [c] Talm. in Succab per. 4 called

[d] *Tofapht. in
Succab. per. 3.*

called *Mofa*, thither they went and got Willow branches, (it seems upon the banks of *Kidron*) and every one got two, namely [d] one for his *Lulabb*, or to tie up with his *Palme* and *Myrtle* branches to carry in his hand, and one for the Altar. And once every day of the feast, they went with these in their hands about the Altar, and stucke one of them there. At first it was their custom upon the first day of the feast, to bring their branches into the Temple, and there to leave them till the next morning, sticking about the Cloyster that encompassed the mountaine of the house, and the next morning to come and take them in their hands againe. But this bred scuffling and scrambling and difference among them about which was which, so that the *Sanhedrim* saw cause to decree that every one should take his branch with him home, and bring it from home the next day.

Having therefore provided a *Lulabb*, or bundle to hold in their hands, and another Willow branch for the Altar, they came once every day into the Court, and went about the Altar, and set their boughes bending toward the Altar, and cryed *Hosanna*, or *save now I beseech O Lord*; *O Lord I beseech thee send now prosperity*, *Psal. 118. 25.* the Trumpets in the meane while sounding; and on the seventh day they walked about the Altar seven times; and this was called the *great Hosanna*: and every day when they went away they said *יומי לך מוכח יומי לך מוכח* *Beauty be to thee O Altar, Beauty be to thee O Altar.*

The consideration of this custome giveth light to that passage, *John 12. 12, 13.* *Matth. 21. 8, 9, 15.* and to that in *Rev. 7. 9, 10.*

SECT. 3. Their *Pencictron* apples.

מחרב

Here seemeth not to be either mention or footing of this matter that we have now in hand in all the Scriptures, yet have the Traditionaries drawn it into being and practise from that expression in the text alledged even now, *Thou shalt take unto you פרי עץ חיוני the fruit of goodly trees*, (as our English renders it, and the Seventy differ but little from it) which the Talmu-

dists

disse descant upon in this variety. [a] It is written **פרי עץ חדר** [a] Talm. Ier. in Succab. fol. 53. col. 2. **that is, a tree whose fruit is goodly, and whose wood is goodly. And what is that, but a Pomecitron? And if thou say a Pomegranate; his fruit is goodly, but his wood is not goodly. If thou say a Charob; his wood is goodly, but his fruit is not goodly. R. Simeon ben Jochai saith, A tree whose fruit is goodly, and its wood goodly; the taste of its fruit like the taste of its wood, its wood like its fruit, and its fruit like its wood, and what is this? A Pomecitron. It is called עץ חדר saith Rabbi Levi שדר because it stayeth upon the tree from one yeare to another. Rabbi Tauchumah saith Aquila rendereth חדר by חדר for it is a tree that groweth by the waters. R. Abhu saith, read it not חדר but חוריר for so in the Greeke tongue they call water חוריר 'stop.' Now what tree is that that groweth besides all waters? It is a Pomecitron. And according to this received construction doth the Chaldee Paraphrast roundly render that clause in the text alledged, Ye shall take unto you the fruit of the Pomecitron tree, which construction is generally received of all the Jewes.**

And so generally received, that as they carried a branch or bundle of branches in the one hand at the Feast of Tabernacles, and held that an undispensible command, so did they also carry a Pomecitron in the other hand, and held that as strict a command and duty as the other. About which Ceremoniall Pomecitron (for so I may well call it) it would be tedious to produce the curiosities that are discussed, about the growth, quantity, quality, and complexion of it; I shall only relate one story about it, which is somewhat remarkable; and that is, of a [b] Baithusaeus, or Sadduce, who failing of the performance [b] Succab. ib. of a peece of service at the Altar, at the feast of Tabernacles (of Tofaphs ibid. which service we shall speak anon) and not doing it as he should, Per. 3. all the company fell upon him, and pelted him (the Talmudick expression is *they stoned him*) with their Pomecitrons. [c] [c] Iuchaf. fol. 15. Whereupon King Jannai being himselfe a Sadduce, called for a sword and slew divers of the wise men. Whether this were that King Jannai [d] of whom there is the remarkable story in the [d] Talm. Bab. in Sanhedr. per. 2. in Gemar. Halacab. 2. Treatise Sanhedrin, in the place alledged in the margin, (a story that it may be hath some reference to this fact) it is not time and place to examine here.

Seft. 4. *Their pouring out of water*

וַיִּשְׁפֹּךְ מִמֶּנּוּ and the Rubrick of every dayes service.

THE Ceremonies and customes used at this Feast, which have been mentioned already, were somewhat strange, but the strangest rite is yet behind, and that is their *drawing and pouring out of water*, and their great rejoycing for it, which pouring out of water was used every day of the Feast, and their rejoycing upon it, was so great, that in all this Feast, nay in all their Feasts throughout all the year, they had not the like. For the full view of which and of the whole festivity of this solemn time, having now shewn you the men in their festivall garbe, with their branches in the one hand, and their pomecitrons in the other, we will now take up in order, the severall and particular services and passages of every day as they did occur.

First, they came with thir branches and Pomecitrons in their hands to the morning dayly Sacrifice, and stood so attending while that was offered.

[a] *Tosapla in Succab. per. 3.*

[a] And when the parts of this Sacrifice were laid on the Altar, then was there this pouring out of water upon the Altar, but mingled with wine, and the manner thus: [b] One of the Priests with a golden Tankard went to the Fountain or Pool of *Siloam*, and filled it there with water: He returned back again into the Court through that which was called the *water gate*, (which we have taken the survey of in its place): and when hee came there, the Trumpets sounded: Hee goeth up the rise of the Altar where stood two Basins, one with wine in it, and into the other hee put the water: and hee poures either the wine into the water or the water into the wine, and then poures them out by way of libation: which action whilest he was going about the people cried to him, *Hold up thy hand*: And the reason of this admonition was, because of that *Baithus* or *Sadducee* that we have newly mentioned, who when he was about this libation, and should have poured the Wine clear from him, he poured it upon his own feet,

[b] *Talm. ibid. per. 4.*

feet,

feet, and this caused the multitude to pelt him with their pomecitrons.

At the time of this Libation did the musick and the song begin, and [c] that song which they sung all the dayes of the Feast, at the daily Sacrifice was the *Hallel* (which we have described before) that being renewed daily, (saith the *Jerusalem Talmud*) as their *Lulabb* or branches were renewed daily: [d] Now when they came, in the *Hallel*, to the beginning of the hundred and eighteenth Psalm, *O give thanks unto the Lord*, all the company shook their branches: and so did they when they came to these words, *Hosanna*, or *save now Lord I beseech thee*: and again at the saying of that clause, *O Lord I beseech thee send us prosperity*: and so likewise at the saying of the last verse of that Psalm, which was the last verse of the *Hallel*, *O give thanks unto the Lord*, &c.

[c] *Talm. Jerus. in Succah. per. 5.*

[d] *Succah in mishneh per. 3.*

After the service of the daily Sacrifice was done, then fell they to the offering of the additionall Sacrifices which have been mentioned of so many *Bullocks*, *Rams*, *Lambs*, and a *Goat*: at which service the *Songs-men* sang again some peculiar and appointed part of a Psalm:

As on the first day, *Psalm*. 105.

[e] On the second day, *Psalm*. 29.

On the third day, *Psalm*. 50. at *ver.* 16.

On the fourth day, *Psalm*. 94. at *ver.* 16.

On the fifth day, *Psalm*. 94. at *ver.* 8.

On the sixth day, *Psalm*. 81. at *ver.* 6.

On the seventh day, *Psalm*. 82. at *ver.* 5.

[e] *Maym. in Tamid. in per. 10.*

When these additionall Sacrifices were also finished, the people departed home to dinner (having first sung their *Hosanna* about the Altar, as hath been related, with their palms in their hands) unless there were any that had vov'es or free-will offerings to offer, who stayed for that occasion. After dinner they went severally to the *Divinity Schools* or to the Study of the Law for a while; and when the time came, to the Evening Sacrifice, where the service was much answerable to what was in the morning.

Towards night they began the *שמחה בנה חסדאנה* Rejoicing for the pouring out, or drawing of the water, which mirth they

they continued far in the night every night of the Feast, and this their rejoycing was of so high a jollity, that they say, מִשְׁלֵחַ רֵאֵחַ שְׂמֵחָה בֵּית חֲשׂוֹאכָה לֹא רֵאֵחַ שְׂמֵחָה מִיָּמִי. [f] That he that never saw the rejoycing of the drawing of water, never saw rejoycing in all his life. At the time when the water was drawn or fetcht from the pool of *Siloam*, and poured out upon the Altar, they had not the liberty of their jollity, because of the seriousness and solemnity of the service that was then in hand; but when all the service of the day was over and night was now come, they fall to their rejoycing for that matter, which rejoycing is equally strange both for the manner and the cause of it: The manner was thus.

[f] *Sucrah.*
per. 5.

[g] *Ibid. &*
Megm. in Sucrah
Veinulab. per. 8.

[g] They went into the Court of the women, and there the women placed themselves upon balconies round about the Court, and the men stood upon the ground. There were four candlesticks (or beacons rather I might call them) of an exceeding great bignesse, and mounted of an exceeding great height, overtopping and overlooking the wals of the Court, and of the mountain of the house at a great elevation: By every Candlestick (which stood on every side of the Court one) there was a ladder, by which four young men of the Priests, did severally goe up to the Candlesticks with plenty of oil and yarn, which was ravelled of the Priests old coats and girdles, and they set them a burning.

The Pipe of the Temple began to play, and many Levites with their instruments in great abundance, standing upon the fifteen steps that went down out of the Court of *Israel* into the Court of the women, and whosoever of them and of the Priests was musically either with instrument or with voice, joined his Musick: In the mean while the greatest Grandees of the people, as the members of the *Sanhedrin*, Rulers of the Synagogues, Doctors of the Schools, and those that were of the highest rank and repute for place and religion, fell a dancing, leaping, singing and capering, with torches in their hands, with all their skill and might, whilst the women and the common people looked on: and thus they spent the most part of the night. And the more they a-
based

based themselves (like David before the Arke) in this activity, he more they thought they did commendably, and deserved praise.

At last, far in the night two Priests, standing in the Gate of Nicanor, do sound their Trumpets; and then they come down to the tenth step and they sound there again, they come down into the Court of the women, and there sound a third time, and so they goe sounding all along the Court till they come to the East-gate of it, and there they turn themselves and look back up toward the Temple, and they say thus, *Our Fathers which were in this place, turned their backs upon the Temple of the Lord, and their faces towards the East, towards the Sun, but as for us, wee are towards him, and our eyes towards him.*

[b] As the Grandees danced, some of them would say thus *Blessed bee thou O my youth which hast not shamed my old old age,* (אֵלֹהֵי אָנֹכִי בְרִיךְ) These were called men of performances; And others would say, *Blessed be thou O my old age which hast gainesaid my youth.* (These were Chasidin and men of repentance). And both of them would say, *Blessed is he that hath not sinned, and he that hath sinned and his sin is pardoned.* [b] *Talm. Ieruf. in Succah. fol. 55. & Talm. Bab. ibi fol. 53.*

At length wearinesse, sleepinesse, and satiety with their mirth, concludes the jollity till another night, and so they part, some to their own homes, and others stay the night out in their places still, מְנַמְנָמִים אֶחָדָם דְּהָרָד, nodding and sleeping sometimes as they stood or sat, upon one another's shoulders, even while the sport was in hand.

And now to come to search after the reason of this strange and extraordinary jucundity at this time, it were no great difficulty to shew some cause why they might be more merry at the Feast of Tabernacles then at other festivalls, namely because they had now inned and gathered all their fruits, and therefore this Feast is called *The Feast of ingathering in the end of the year*, *Exod. 23. 15, 16.* But why they should take up so great joviality, upon the pouring out or drawing of the water mentioned, is somewhat strange to observe, and not easie to resolve.

[b] *Tosaphia*
ubi ante.

[i] Rabbi Akibah giveth this reason of the pouring out the water, The Law saith, (he saith) Bring an Omer of Barly at the Passover, for that is the season of Barly, that the Corn may be blessed. Bring wheat and the first fruits at Pentecost, which was the season of trees, that the fruit of trees may be blessed to thee. Bring **נסוך חסמים** the libation of water at the Feast of Tabernacles, that the flowers may be blessed to thee. And accordingly it is said that whosoever will not come up to the Feast of Tabernacles shall have no rain. For now was the time of the latter rains, Joel 2. 23.

[k] *Maymabi*
7ms.

[k] Maymony giveth this as the cause of the rejoycing, Because it was the rejoycing for the keeping of the Law, to which no joy can be comparable: And therefore saith he, The common people, and every one that would, were not actors in this rejoycing, for they neither sang nor danced, but were onely spectators, but the actors were the great men of wisdom and Religion.

[l] *Talm. Jeru.*
ubi supr.

But remarkable is that passage in the Jerusalem Talmud, upon this question, [l] Rabbi Levi saith, why is the name of it called **בית השואבה** The drawing of water? **שם שואבין** Because of the drawing or pouring out of the Holy Ghost: according to what is said, With joy shall ye draw water out of the wells of Salvation, Esay, 12. 3.

Whatsoever was the reason, this was the manner of their carriage at this Feast, and upon this occasion: the observation of which helpeth to illustrate that passage in Job .7. 37, 38. which seemeth plainly to allude to this custome. For our Saviour in the last and great day of this Feast, (as vers. 2.) when they had all the seven days kept this great mirthfulness in reference to the drawing and libation of water, out of the poole Siloam, (which by some of their own confession referred to the pouring out of the Holy Ghost) he stood and cried, saying, If any man thirst let him come to mee and drink: he that believeth on mee, out of his belly shall flow rivers of living water: speaking this of the spirit, &c. As if hee had said to this purpose to them in more large expressions. Is it so much rejoycing to you to draw water out of Siloam, and pour it out, which doth but typifie the pouring out of the Holy Ghost? I tell you I am hee that can give you living water, and on him that believeth in mee, shall the Holy Ghost be so abundantly

dantly poured out, as if streams of living water were alway flowing out of his belly. And to confirm this his saying by a miracle, he doth presently after give sight to a man born blind, by sending him but to wash in the pool of *Siloam*, *Joh. 9. 7.*

Thus was the celebration of the Feast of Tabernacles day after day. Every day they came with their branches to the Temple, had the *Hallel* sung, drew water out of *Siloam* and poured it and wine upon the Altar, incircled the Altar, and sung their *Hosanna*, and at night had the rejoycing for the drawing of the water. Onely there was this difference among the dayes: that on the night before the Sabbath that fell within the Feast, and on the night before the eight day, which was a holy day, they used not their dancing, singing, and rejoycing, but on the seventh day they went about the Altar seven times, missed their dancing that night, and on the eight day had the same solemnities, with the dayes before, ate their pomecitrons which they might not doe before; and at night had the great rejoycing in the Court of the women, and so concluded the Feast: And therefore this by the Evangelist is called not onely the last day, but also the great day of the Feast, both because it was a holy day, and because it was the conclusion.

Sect. V. Of the Feast of Trumpets and Feast of Dedication.

OF the Feast of Trumpets and Dedication we have not much to speak, because they had not much peculiar at the Temple more then they had all over the land: save that there was with the sounding of Trumpets at the Temple, some additionall Sacrifices the first of *Tisri* which was the first day of the year: for which there is the injunction and the story, *Numb. 29. 1, 2, 3.* Onely this tradition crept into that practice, [a] That whereas in others places the beginning of the yeare was sounded with a Trumpet of Rams or Sheeps horn: at the Temple, there was that and two silver Trumpets also used, [b] and the Levites on that day sung the 81. Psalm.

[a] *Maym. hi. Succab. per. 1.*
[b] *Talm. in Rosh. hashanah.*

The Feast of Dedication of which there is mention, *Ioh. 10. 22* had its originall, from the regaining and restoring of the Temple Altar and service from the hands of the Syrogetian tyrants, who had defiled, spoiled, and ruined them. The institution of the Feast was by victorious *Judas Maccabeus* and his brethren

[e] *1 Maccab. 4. 52-59.* and the whole Congregation, appointing it [c] from the five and twentieth day of the month *Cisleu* eight dayes forward:

which fell about the former part of our *December*. The greatest owning of this Feast at the Temple in the service there was by singing over the *Hallel* every day of the eight, as hath been mentioned heretofore. [d] And the greatest Ceremony of this Feast in all other places was, the lighting of Candles every Evening and setting them up at the doores of their houses to burn in, the night: And so such supererogation in this point did some grow in time, that they used to light up a candle for every one that was in their family. Nay some yet would goe so high, as to double that number every night: as if there were ten in his house, he lighted up ten candles the first night of the Feast; and twenty the second, and thirty the third, and so still increasing that on the eighth night he lighted up eighty candles.

The reason of the celebration of this Feast in this manner, is given by the Author cited next above in the Margin, in these words: [e] *When Israel prevailed against their enemies, and destroyed them, it was the five and twentieth day of the month 'Cisleu', and they went into the Temple, and found not there any pure oil, but onely one bottle: And there was no more oil in it, then to keep the Lamps burning for one day onely: yet, did they light them with it: [f] And a miracle was shewed there withall (which his glossary there) so it maintained the Lamps burning eight nights: whereupon the wisemen of that generation, did at the next year appoint these eight dayes for dayes of rejoicing and praise and for lighting up of candles at the doores of their houses.*

[e] *Id. ibid.*

[f] *Gloss. ibid.*

CHAP. XVII.

Certain peculiar parcels of service.

Sect. I.

The King reading the Law.

My Oyes had commanded, saying [a] *At the end of e-* [a] Deut. 13.
very seven years, in the solemnity of the year of release 10, 11.
in the Feast of Tabernacles when all Israel is come to ap-
pear before the Lord thy God, in the place which hee
(shall choo'e, thou shalt read this Law, before all Israel

in their hearing: The circumstances of time, place, and person,
for this reading, the Jews do determine thus. [b] The rea-
der was to be the King, the place, in the Court of the women,
and the time, towards the end of the first holy day in the Feast
of Tabernacles weeks. There was then a pulpit of wood
set up in the midst of the Court of the women, for thither
might women and children come to hear, as they were in-
joyed, per. 12. which they might not doe into the upper
Court: And the King goes up into the Pulpit and sits him
down. The Minister of the Congregation מן הכנסת takes the
Book of the Law and gives it to the chief of the Congrega-
tion or Head of the Congregation, מן הכנסת.) The
chief of the Congregation or Head of the Synagogue (for
now they were in a Synagogue model) gives it to the Sagan,
the Sagan gives it to the High-priest, and the High-priest to the
King. The King stands up to receive it, and standing utter-
eth a prayer, as every one did that was to read the Law in
publique before hee read: and then if he thought good he
might sit down and read, but if he read standing, it was
thought the more honorable, and so it is recorded that
King Agrippa did when he was upon this employment.

He began to read at the beginning of Deuteronomy, and read
to ver. 10. of the 6. Chap. Thence he skipt to the thirteenth
verse of the eleventh Chapter, and read to the two and twen-

tieth verse of the same Chapter. There he skipt again to the two and twentieth verse of the fourteenth Chapter, and read to the second verse of the nine and twentieth Chapter. For they thought it was enough if he read those portions onely, that were most pregnant and pertinent for the stirring of them up, to the observing of the commandements, and for the strengthening of their hands in the Law of truth. And the *Talmud* relates of King Agrippa, that when he was upon this service, and came to read that passage in *Deut.* 17. 15. *One from among thy brethren thou shalt set King over thee: thou mayest not set a stranger over thee which is not thy brother*, his eyes trickled down with tears, in remembrance that he was not of the seed of the *Jewes*, so that the people were glad to chear him up, and cried out three times to him, *Fear not Agrippa, thou art our brother.*

The reading is called, *פרשת המלך* *The lesson of the King*, and it is reckoned by the *Jews* to be one of those eight things that must undispenfably be uttered in the Hebrew tongue: Those eight things are these. 1. The words of him that presented his first fruits, *Deut.* 26. 5. 2. The words of the woman that pull'd off the shoe. *Deut.* 25. 7, 8, 9. 3. The blessings and the curses. *Deut.* 27. and 28. The blessing of the Priests. *Numb.* 6. 24, 25, 26. 5. The blessing of the High-Priest on the day of expiation. 6. This lesson of the King. 7. The words of the Priests encouraging to battell. *Deut.* 20. 3. 8. The words of the Elders over the beheaded Heifer. *Deut.* 21. 7, 8.

SECT. 2. *The Priests burning of the red Cow.*

THE Law about burning a red Cow to ashes, and the use of those ashes for the purifying of those that were unclean by the dead, is given and described at large in *Numb.* 19. and the significancy of that rite and other sprinklings is touched upon *Heb.* 9. 13. The manner of their going about and performing this great businesse (for so it was not unjustly held, because it was for the cleansing from the greatest uncleannesse) was exceeding curious, and their circumspection about the matter was so nice and great, that in none of the Ceremoni-
ous

ons performances, they shewed more Ceremony then in this.

Not to trace their great curiosities in choosing out a Cow that was exactly fit for this businesse, and how many exceptions and cautions, and scrutinies they had about her, which are nicely discuffed in the two first Chapters of the Treatise *Parah*: Nor to dispute [a] whether this work of burning her, belonged onely to the High-Priest, or whether another might do it as well as he: the managing of that businesse when it came to it, was after this manner. [a] *Vid. Iuchaf. fol. 13. R. Sol. in Numb. 19.*

[b] Seven dayes before a cow was to be burnt, the Priest that was to burn her, was put apart into a chamber of the Temple, which stood in the North-east Angle of the Court of Israel, which was called *בית האבן* *The house of stone*, meaning *The house of stone vessels*, as we have cleared it, in the survey and description of it: And the reason of this his separation was, that he might be sure to be free for all that time from any pollution by a grave or corps: For since the ashes of this burnt Cow was the great and onely purger from that defilement, it was their choise care and heedfulness, that they should be clear from that defilement, that went about the burning of her, or sprinkling her ashes. [b] *Talm. in Parah per 3. in Misbueh. 67. fo. ma per. in Gemarab.*

When the day of her burning came, the Priest that was to doe it, and they that were to accompany him in that work, [c] *Middoth. per. 1.*

[c] marched out at the East-gate of the mountain of the Temple, which gate was also called *Shushan*, and went over the valley of *Cidron*, to mount *Olivet*, to a pitch of the Kill just over against the Gate where they had come out, and in the face of the Temple: [d] All the way over the valley, was a causey made upon double arches, that is, one arch still standing upon two arches, and so levelled on the surface as made a plain and even way all along: And the reason of this great cost and curiosity was, that all the way might be secure against unseen or unknown graves (by which these passengers might have been defiled) the stone *Arches* not permitting to interre a corps. The like Arches for the like prevention, we have observed in its due place, were all under the Courts of the Temple, and the like archedness was there. [d] *Magn. in Parah. per. 3. Shekalim per 4. 67. Talm. in Parah. ubi supr.*

there on Mount Olivet, under the very place where the Cow was to be burnt, for the same security.

The Elders of the people marched before the Priest and his company all along this causey, to the place of the burning, and there when the Priest came up, they laid their hands upon him, and called upon him to bath himself, for there was a place for that purpose, and so he did. Then was the pile made of wood in and on which shee was. to bee burnt; and tying her legs with cords they lay her on, her head lying toward the South, and her face turning to the West: The Priest standing on the East side of her, and his face toward the West, kills her with his right hand, and takes the blood with the left.

Now it was commanded by the Law, that the sprinkling of her blood should be *directly before the Tabernacle of the Congregation seven times.* Numb. 19. 4. For the answering of which command, the Priest having slain her, and taken her blood, did sprinkle it so many times towards the Temple, looking directly over the gate *Shushan* upon the porch of the Temple: the battlements of which gate were for this very purpose made lower then the battlements of any other of the Gates about the Sanctuary; that over it he might see the face of the porch, which through it he could not reach to doe.

Having sprinkled her blood, he sets his pile of wood a fire, and sets her a burning, and as shee was burning he takes cedar wood and hyssop, and scarlet wool, and shews them and saith to the standers by, *This is Cedar wood, this is Cedar wood, this is Cedar wood,* three times over, and they answer him three times over, *well, well, well*: so likewise he saith, *This is Hyssop, this is Hyssop, this is Hyssop, This is Scarlet wool, this is Scarlet wool, this is Scarlet wool,* and they answer him as before, three times to either of them, and then he casts those things into the fire, and they burn all together.

When all was burnt, they took up the ashes, and pounded and sifted them, and one part of them they laid up in some place of Mount Olivet for the sprinkling of the people: Another part was delivered to the four and twentie courses for the sprinkling of the Priests, and a third part was laid

up

up in the *Chest* or inclosure of the Courts to be kept for a memoriall. Nine of these kine were burnt between the first giving of the Law about this Rite, and the fatall fall and destruction of the Temple. One in the time of *Moses*, one burnt by *Ezra*, two by *Simson* the just, two by *Jochanan* [e] the father of *Matthias*, one by *Elioenai* the son of *Hakkoph*, one by *Hananeel Ham-mizri*, and one by *Ismael* the sonne of *Fabi*; and the Jewes look for a tenth in the dayes of the *Messias*; Where, by the way, we cannot but observe how their traditions had increased their defilements: for two of these kine served till *Ezra's* time, which was neare upon a thousand years, and the time after, which was not halfe the space, tooke up seven.

[e] *Iuchasin*
fol. 16.

Now whereas the Law enjoined that for the cleansing of the unclean, *these ashes were to be sprinkled by a cleane person*, *Numb. 19. 18.* their Tradition straitned it to a person that had never been defiled by a dead corps in all his life; therefore that such persons might be had, there were arches wrought in a rock in *Jerusalem* after the manner forementioned, and houses built over those arches. And thither, as to a place secure from graves, certaine women with child were brought when they were near the time of their delivery, and there they were brought to bed. And their children were there brought up continually for this very employment, that they might be ready as they were capable, and as there was occasion, to sprinkle these ashes. Which when any of them went to do, he rode on a seat on Oxens back, first to the pool of *Siloam*, where he lighted in the water, (for there he might presume there was no grave to defile him) filled his pitcher, and got up againe, rode to *Mount Olives*, besprinkled the party that was to be cleansed; and rode in like manner to his Cell againe.

SECT. 3. *The tryall of the suspected wife.*

THE Law concerning jealousy and about the triall of a wife suspected, given in *Numb. 5.* was understood and practised by the Jewes according to these constructions and traditions.

[a] A man before two witnesses had charged his wife, say-
C c ing,

[a] *Talm. in*
Sot. per. 1.

ing, *See thou speake not to such a man*; though she did, yet she was still free to her husband: but if she went with that man into private, and there slaid with him such a space, then she was forbidden her husbands company, and he was to bring her to the Sanhedrin that was next to him; and they sent with him and her two scholars of the wise to the great Sanhedrin at Jerusalem, lest he should lye with her by the way. Being there they terrified her with terrible and dreadfull words, to bring her to confesse her fault. If she confessed that she was defiled, she tore her matrimoniall writing in pieces and departed and so was divorced. But if she stood to justifie her innocency, they brought her through the east gates (saith the Talmud) which are before the doors of the gate of Nicanor. Which Rabbam upon the place expoundeth to meane, that they tugged and toyled her up and down the stairs of those east gates, to bring her by wearing such faintnesse to confession. If she yet confessed not, but still pleaded innocent, then she was set in the gate of Nicanor, which was the east gate of the Court. And the Priest that was to put her to her tryall, laid hold upon her bosome and rent her clothes open, till he had laid her breasts bare as low as her heart: if she were arrayed in white, black was put upon her, her hair was dishevelled to hang about her shoulders, and if she had Rings or Jewels on, they were taken from her, and he tyed a board about her, over her paps. And whosoever would might come and behold her, unlesse it were her servants. And here the Talmudick observation is not unpertinent: [b] *With what measure one meteeth (say they) they measure to him againe. She decks her selfe to transgresse, but God defiles her deckings; She uncovered her selfe for sinne, God disorders her shams; She stood in the gate to shew her selfe, she is now set in the gate to shew her reproach; She spread a vail on her head, the Priest layes it under her feet; She platted her hair, the Priest dishevels it; She girded her selfe in a faire girdle, the Priest girds her with the girdle of affliction; She decks her face, her face is spit on; She decks her eyes, her eyes stare forth; She made signets with her fingers, her nayles are pared; Her thigh first began to transgresse and then her belly, therefore her thigh is first punished, and then her belly, and her whole body escapeth not.*

[b] *Ibid. Et
Rab Abubabbi,
m. menab.
Nir. I.*

Her offering which was in a Wocker basket the Priest put in-

to her hand according to the injunction of the Law, *Numb. 5. 19, 20.* Then tooke he an earthen pot and put a little water into it out of the Laver; and going within the Temple doore, he took up some dust from under a stone that was left loose for that purpose, (where it lay we have observed in its proper place) and this dust he strewed upon the water. Then denounced he the curse and wrote it in a booke, even those words, *Numb. 5. 19, 20, 21, 22.* *If no man hath lien with thee, and if thou hast not gone aside to uncleannesse, &c. But if thou hast gone aside, &c. the Lord make thee a curse, &c. And this water which causeth the curse, shall go into thy bowels, and make thy belly to swell, and thy thigh to rot.* And the woman answered *Amen, Amen.* Then blotted he the curses out of the booke with the bitter water, and gave her the water to drinke. If upon the denouncing of the curses she were so terrified that she durst not drinke the water, but confessed she was defiled, the Priest flung downe the water, and scattered her offering among the ashes; but if she confessed not, and yet would not drinke, they forced her to drinke; and if she were ready to cast it up againe, they got her away that she might not defile the place. *The operation of these waters,* (say the Rabbins) *followed after, though sometimes it appeared but of two or three years, for she bare no children, she was sickly, languished, and died of that death.*

Sect. 4. *The atoning for a cleansed Leper.*

IN [a] the North-west corner of the Court of the women, there was a piece of building, which was called *לשכה* [a] *Talm. in Middoth per. 2.* *חמור* the chamber or roome of the Lepers, whither the Leper resorted after his cleansing in the Country, or at his own house. And now I am sensible of a mistake and inadvertency which fell from me in another place, and which I here retract and crave the Readers patience, and that was in that I asserted (in the Notes on *John 2. 15.*) that the Lepers were tryed in this roome by the Priests, and had access to the Mountaine of the house, and to the publique service of the Temple. It is true indeed [b] that the Lepers had access to the publique service

in those Synagogues that were not in walled Townes, being placed there apart by themselves, so that they came not neare others, but their offering to come into the Temple did fall under a very sharpe penalty as was shewed before, may they were excluded even out of walled Cities. Their tryall therefore was in the Country, and there they were cleansed by the Priest, [c] with variety of ceremony in the businesse: and on the seventh day of their cleansing he shaved himselfe againe, for he had done so before, and washed himselfe in water, and then he might come within *Jerusalem*. On the eight day he came up into the Mountaine of the house, and brought three Lambs with him, for a burnt offering, sin offering, and trespass offering, [d] and bathed himselfe in that room in the corner of the Court of the women, that was from hence called the *Room of the Lepers*.

[c] *Id. in Tuv.*
for. 11.

[d] *Talm. in*
Neg. per. 11.

[e] *Tam. per. 5.*

[f] *Id. & Sot.*
per. 1.
[g] *Maymin*
Mechos. capp.
per. 4 & Glos.
in Sotah.

[e] When the *Adigrephab* or the bell, (for so let it be called) was rung by those that went into the Temple to burne the incense, the President or chiefe man of the station then serving went and fetched him, and whosoever else had been uncleane and came now for their purifying, [f] and set them in the gate of *Nisayr*. [g] But here two contrary exigents were to be provided for, for neither might the Leper tread on the ground of the Court, because he yet wanted his atonement, nor might the blood of the trespass offering which was to be his atonement, be brought out of the Court, and yet it was to be put upon his thumb, great toe, and tip of his ear, *Lev. 14. 14.* A temper therefore for these two repugnancies was this, that he went into the gate as far as possibly he might, so that he trode not within the Court. Thither did the Priest bring the trespass offering to him, and he stretched out his hands into the Court, and laid them upon him. And when he was slain, the Priest brought the blood, himselfe standing within the Court, and the Leper stretched out his neck, and thrust his head within the Virge of the Court, and he put some of the blood upon the tip of his right eare; and likewise he stretched out his hand and his foot within the Virge of the Court, and he put the blood upon his thumb, and his great toe, and so he was cleansed. The cleansing of other uncleane persons, as those that had *issur*, and women.

women after childbirth, was in the same place, and much after the same manner, save that the beblooding of the eare, thumb, and toe, was not used, so that they need not a particular discourse by themselves.

SECT. 5. *The manner of bringing and presenting their first fruits.*

NOT to insist upon the severall sorts of things out of which the first fruits were to be paid, nor upon the manner of sending them a part for first fruits at their owne homes, of which the *Talmud* doth debate at large; this being somewhat out of the Virge of our discourse, because so far out of the Virge of the Temple: their custome and ceremony in bringing of them up thither and presenting them there, commeth nearer within our compasse, and that was thus, [a] All the Cities that belonged to such or such a station, met together at the chiefe City of the station, and there lodged all night in the streets; and the reason of this their gathering thus together, was because they would go together by multitudes, according to what is said, *The multitude of people is the Kings honour*; and the reason of their lodging in the streets was, lest going into houses they should be defiled. In the morning the President, or chiefe among them, called them up betime with this note, *Arise and let us go up to Zion to the Lord our God*, and they set away: Before them there went an Oxe with his hornes gilded, and a Garland or Crowne of Olive branches upon his head: and a pipe playing before them, till they came neare to *Jerusalem*, and they often rehearsed that saying, *I was glad when they said, Let us go up to the house of the Lord*, compare *Esay 30. 29*. They travelled not all day when they travelled, but onely two parts of it, because they would not spolie their solemnity with toyling: when they were come neare *Jerusalem*, they sent in a messenger to give notice of their coming, and they flowred and deckt their baskets, and exposed some of the freshest fruits to sight: upon notice of their coming, the chiefe men of the Priesthood went out to meet them; and when they were come within the City they rehearsed these words, *Our feet shall stand in thy gates O Jerusalem*.

[a] *Talm. in Bikkur. per. 3. & Maym. ib. per. 4.*

Jerusalem: and all the Tradesmen in their shops stood up as they came by, and saluted them, *O our brethren of such a place, you are welcome.* The pipe went playing before them, till they came to the Mountaine of the House, and when they came there, every one (*יְהוֹשֻעַ בֶּן יוֹחָנָן*) yea, though it were King Agrippa himselfe, (saith the Tradition) was to take his basket upon his shoulder, and so to walke up till he came to the Court; and all the way as they went, they said over the hundred and fiftieth Psalm, *Praise ye the Lord, praise God in his Sanctuary, &c.*

Being come into the Court the Priests began and sung the thirtieth Psalm, *I will extoll thee O Lord, for thou hast lifted me up, and hast not made my foes to rejoyce over me.*

With his basket on his shoulder, the man begins and sayes, *I professe this day unto the Lord thy God, that I am come into the Country which the Lord swore unto our fathers for to give us,* Deut. 26.3. and then beginning to say, *A Syrian ready to perish was my father, &c.* he takes downe the basket from his shoulder, and holds it by the edges, and the Priest putting his hands under it, waves it up and downe, and he goes on and sayes, *A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, &c.* even to the middle of the tenth verse; and so he sets downe his basket by the side of the Altar, and boweth and goeth forth. They used by their baskets as they brought them, to hang Turtles or Pigeons, which were to be for an offering, and the fruits themselves went to the Priests of the Course that then served; and the party that brought them must lodge in Jerusalem all night after he had presented them, and the next morning he might returne home. They might not offer their first fruits before the feast of Pentecost (compare *Mat. 23.* and *Rom. 8.23.*) nor after the feast of dedication.

Sect. 6. *Their bringing up wood for the Altar.*

IT was a singular and a strict command, that the fire of the Altar should never goe out, *Lev. 6.13.* And as the Jewes observe, that divine providence did comply with the keeping of it in, for they say, [*a*] that raines from heaven never put the fire

(a) Talm. in
Averb. per. 5.

and, so did the Nation provide for the continually burning of it, by a [b] penalty of whipping decreed, agreed against him that should extinguish it, and by a constant supply of wood brought up to the Temple for the maintaining of it. Josephus speaketh of their *Xylophoria*, or certaine set and solemne times, on which the people brought up wood for this purpose: his words are these. [c] Τῶν ξυλοφοριῶν ἑρπῆς ἔστι ἐν ᾗ πᾶσι ἔθ-
 λην τῷ βασιλεῖ περιφέρειν ἑπτα μήνας τερτὴν τοῦ πνεὶ λίποιτο, δια-
 μέν δ' ἀσβεστον αἶν. *It was a feast of the wood carrying, at which it was the custom for all to bring up wood for the Altar, that it might not want service for the fire, which might never go out.* The Talmudick Treatise *Taanith*, reckoneth nine speciall dayes in the year used for this solemne employment, and allotteth the work to nine speciall families of those that are mentioned to have returned out of captivity. [d] *The wood-carrying times* (saith it) *for the Priests and the people were nine. On the first of Nisan, the sons of Arah a son of Judah. On the twentieth of Tammuz, the sonnes of David a son of Judah. On the fifth of Ab, the sonnes of Parosh a son of Judah. On the seventh of the same, the sonnes of Jonadab the son of Rechab. On the tenth of the same, the sonnes of Senaah a son of Benjamin. On the fifteenth of the same month, the sonnes of Zattu a son of Judah, and with them the Priests and Levites, and whosoever knew not their owne Tribe, &c. On the twentieth of the same month, the sonnes of Paleoah Moab a sonne of Judah. On the twentieth of Elul, the sonnes of Addin a son of Judah. And on the first of Tebeth the sonnes of Parosh came a second time. And on the first of Tebeth there was no station (made by the stationary men) because on that day the Hallel was sung, and there was an additionall offering, and an oblation, or bringing up of wood.*

The wood thus brought up to the Temple, it was first laid up in that building in the North-east corner of the Court of the women, which was called לשכת יר חסדי [e] *The wood room, where it was searched by those of the Priests lineage that had blemishes, and so were incapable of serving at the Altar, whether it had wormes or no in it, for any wood that had any wormes in it was unclean and unfit for the Altar fire: that that was found free from wormes, & so reputed fit for the Altar, was brought up into another room, called [f] also the wood room, and the room Parbe-* (f) *ib. per. 5. drin,*

(b) *Maim. in Tammoth. per. 2*

(c) *Joseph. de Bell. lib. 2. cap. 31.*

(d) *Talm. in Taanith per. 4.*

(e) *Talm. in Middoth. per. 2.*

drin, on the Southside of the Court of Israel, and there it lay neare and ready when there was occasion for its use. That wood that had wormes in it, and so might not touch the Altar, was used either for boyling, baking, or frying of the offerings that were boyled, or baked, or fryed, or for keeping fire for the Priests and Levites in their attendance and guards in cold weather.

FINIS.
